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THE
INFLUENCE OF PLATO
ON
SAINT BASIL

A DISSERTATION SUBMITTED TO THE
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DOCTOR OF PHILOSOPHY

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Introduction

The Influence of Plato in the Church Fathers

The influence of Plato in the Church Fathers is a subject that has received considerable attention in special treatises as well as in general works. A brief survey of some of the results obtained will be given to show how wide-spread this influence was.

Justin Martyr (c. 150 A.D.), the earliest apologist whose works have been preserved even in part, was a Platonist before he was a Christian and Platonic quotations abound in his works. Huber however points out, in *Philosophie der Kirchenväter* p. 10, the difficulty of harmonizing

Justin's pro-Platonian and anti-Platonian
views. In Apol. II 12 (Meyer II p. 410 n)
he states that the teachings of Plato
are not foreign to Christ, and
then again in many places he
finds that he attacks the heathen
philosophers, Plato, Aristotle etc. In
Ephor. ad Titos chaps. 5 ff and
discusses Plato's imperfections in
chap 7. But whether as an opponent
or an opponent of Plato's doctrines
he shows a thorough knowledge
of his works quoting from the
Republic, Timaeus, Meno and
Phaedrus.

Justin's views of the superiority
of Plato were likewise held by
Clement a contemporary of
Justin and a man who like

quation was trained in the Greek philosophy, and writes of 97 B.C. and afterwards, the Christian Element in Plato, English by Asbury & H.

The philosophical nature of the work of Arnobius (c. 280-300 A.D.) that has been preserved to us, Contra Gentes, does not offer very much opportunity for reference to Plato but even in Arnobius two quotations from Plato are cited, from the Laws II of the Timaeus. These quotations are in the same section, chapter 15, 16, and are cited by Arnobius in praise and defence of Plato.

Justinian (c. 100-120 A.D.) quotes Plato frequently but condemns him. He says that Plato has been

the source of all wisdom, that the philosopher serves only for his own glory and therefore bidem him and the Christian a great difference exists, see Huber p. 111, 112, 113, 114.

Clement of Alexandria (150-215) and his pupil Origen (180-250) were both great admirers of Plato. Both quote Plato frequently, though Clement very much more frequently than Origen, and both emphasize the Christian element in Plato in their attempt to harmonize Platonism and Christianity, see Schurmann pages 20, 21.

Passing over others we may mention further Hippolytus who flourished early in the third

century and who wrote a work against Plato, see Index p. 170, and Aristotle, p. 100. The title of the "Influence of the head and power of philosophy". See Index p. 170, and p. 100. This second time, Index p. 170.

So, come next to the fourth century and to two authors contemporaries of St Basil whose relation to Plato has been discussed in special dissertations. Gregory of Nyssa is shown to be dependent on Plato for many of his statements on the immortality of the soul by G. Th. Stankovic, *Gregor von Nyssa und Platon*, Leipzig 1914. The paper deals with Platonism in Gregory's *De vita beata* and *De hominis*, Athens 1914.

The second author is Julian the Galatian student of Basil and

afterwards the Emperor Julian. Hof.
 Dieckhoffen in his essay on the Emperor
 Julian, says and studies pass
 remarks that his prodigious memory
 seems to have held in solution
 all Plato. And further W. B. Traver
 in a dissertation, The Emperor
 Julian's relation to the neo-platonic
 and neo-platonism, with a study
 of his style, Chicago 1896, makes the
 statement, p. 71, that Plato is
 Julian's favorite prose author. In
 support of this she cites statistics
 from Schwegel, Philologus 11, 1892, p. 164
 which show that in Julian there
 are 51 quotations from Plato, a
 number that greatly exceeds the
 quotations of all the other prose
 authors combined, so that Traver

adds a list of some 20 names of
Platonic reminiscences.

From this brief statement of
a few facts bearing on the relation
of Plato to the leaders of early
Christian thought it is plain
that Baker Mann's observation is
entirely correct when he remarks
on p. 21 that it seems very difficult
for the Christian Fathers of the
first centuries to escape the
influence of Plato.

Now the purpose of the present
study is to show how far the
influence of Plato is manifested
in the works of Basil. But before
proceeding to the subject proper it
is desirable to take a rapid view
of Basil's early life and education.

in order to show the tendency of
his preliminary training

Outline of life of St Basil

The chief authorities consulted for
the life of St Basil are the following:

Atthanasios, P. P. His own Cappadocian letters
Farrar, F. W. Lives of the Fathers of the East
Eusebius, Hieronymus, Optatus

Landrum, Basilii Magni, Magni Basilii

Gregorius, Vita Basilii Basilii, Preface
of Gregory P. 29 & 30 ff

The period of Basil's life
that was devoted mainly to education
and before he had decided to
consecrate himself to the work of the
Church, falls naturally into four
divisions, 1. his time of study under
his father, 2. his time at Caesarea

as Constantine and as others.
Hail the elder was a famous
teacher of Pontus. The biographers devote
much space in eulogy of the two
families that were united in this
marriage and St. Eusebius, and describe
this couple as endowed with the highest
attainments and most excellent
virtues. If we may judge from
the history of their children this
revel must be true, for the eldest
daughter Marina has been brought
a count and three sons were
bishops and are saints. If it is
a great thing to receive glory from
one's ancestors much greater is it
to add glory to them, says Gregory
book.

By this father there are epistles

education was given to Houli in May 1874,
and of this education Pansik states,
"Some of his teachers belonged to the 19th cen-
tury and that is connected of mathematics
in the art of writing well, not
speaking well, not the study of this
comprehends that of the ancient
classics with their immense
repertoire of prose and verse.
The phrase 'ancient classics' here
refers only to what is known as the
Greek Fathers did not understand
to learn Latin", see Index p. 10.

The dates of the events of
Houli's early life are all very
uncertain but it seems probable
that he did not go to Constantinople
until compelled by the death of his
father to seek a teacher elsewhere.

This is the reasoning of Measura
who estimates the date at about 402
A.D. when Basil was thirteen. At that
time he left Mesara and the extent
of his residence in Constantinople
is impossible to tell, but he
reached Athens probably in 401 and
remained there five years, at least.

The Vita also mentions the teachers
of Basil at Athens as Simplicius and
Proclus, Neoplatonists and Platonists.
John Gregory, 1000 describes
him as excellent in his various
branches of study, in rhetoric, in
Greek literature and in philosophy.

Soon after his return from
Athens Basil entered eagerly into
the work and was ordained
priest in 408. He was an assistant

to Cusobius upon whose death he was
elected co-succed to the bishopric
of Cusobius in 318, an office which
he lived to hold for only some
years.

Boethius' wide knowledge of Greek
appears in his works in many
references to the Greek language and
in many quotations from the
Greek authors from Homer down,
and we shall now pass to the
consideration of the extent of his
indebtedness to Plato.

All references are to the best
text of Plato and to Miguel's ed.
of Basel vol. I (Library of Theology
vol. 14-22) including vol. 1 and other
for some ancient sources; by Miguel.

Influence of Plato on Greek Philosophy and Theology

The question of the resemblance of the theology of Plato to the Christian theology has been discussed by numerous writers. To mention Clement in Plato and the Platonic Philosophy translated by Lecky, & 1877. Schwegler shows that this resemblance is very close in regard to the doctrines of the spiritual, eternal, immortal and unchangeable of God. These topics will be taken up in order here in as far as similarity in Greek and to their foundation.

Greek accounts, especially the writings of Plato show for example before the creation of the universe there must have been an existing eternal and self-existent, and self-existent for the statement and its parallel in Plato.

In the unity of the Verdict was one of

the objects of the life which seems to be
happy and blessed, and which the spirit of the
law seems to be the object of.

These explanations are quite far apart and
can not be connected in any way, directly
with reference to the ideas and attributes
of God, though in other respects. But the
idea of philosophy in various passages is
identical with that of the fathers if we
be willing to suppose that in these
places the fathers, or particularly those, were
influenced by Plato.

For example, Paul says, "I have seen
the things which are seen, and the things
which are not seen, and the things which are
not seen, and the things which are not seen, and
the things which are not seen."

Such statements as these are paralleled by
Plato's description of God in the *Timaeus*, and in the
other places where he speaks of the divine and the
eternal.

They sometimes are not clear in that of course
there is no connection between the references.

However, when several similar allusions to
the topography are repeated in the same or the
middle of the same case.

The first is again not to be taken as a reference to
the place but as a reference to the place of the
reference. The second is the same. The third is the same.
The fourth is the same. The fifth is the same.

Another possibility that may be
suggested here has reference to the fact that the
probability of many cases being together
increases with the number of cases. The fifth
case is the same. The sixth is the same.

These and similar references are
interesting in showing the author's ideas.

These and similar references are
interesting in showing the author's ideas.
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These and similar references are interesting in showing the author's ideas.

approaches the Christian position of those in the present western world appears to be the opposite, and they might be perceived only as a very Christian reader without the intention.

It is hardly conceivable that St. Basil, the great theologian the roughly known of attending during the fourth century, was dependent on Plato for any part of his thought. It seems that some of Plato's statements approach the Christian ones, and were interpreted from the Christian point of view. But the Christian doctrines were not modeled to the Platonic forms. Attempts were made to name Plato a Christian but the Church could hardly maintain that Christ was a Platonist, as the emperor Julian seemed to suggest when he declared that Jesus learned from Plato, perverting his words as Origen, Letter to Minus to a Platonist.

the 7 other right places. It is the only
 one in the 2500 ft. comparison. It is
 the only one.

The mountain peaks in these altitudes
 are the same, the mountain range the body
 of water to which in the right position
 and therefore the land of man should be
 naturally inclined toward the things of
 human nature than toward the things of
 earth. It is particularly emphasized in
 the mountain range of Lorraine. In the
 place is the water system which is the
 most the historic parallel of the
 Lorraine river system.

It may be mentioned also that the
 comparison with the North is not necessary
 in the Lorraine but in the system in a
 somewhat similar form, see p. 12.

Further on the nature of man may be said
that as yet the human mind is not yet
at the point where it is

It is not yet at the point where it is
at the point where it is not yet at the point
where it is not yet at the point where it is

It is not yet at the point where it is

It is not yet at the point where it is
at the point where it is not yet at the point
where it is not yet at the point where it is

This reference to the pseudo-historical knowledge
is suggested by Radcliffe, among others, in the study
and use of history by Plutarch and the
first part, and the similarity in thought is
particularly noteworthy. Both maintain that we
must not be over-indulgent about the body, to
the neglect of the soul, because without the
soul the body is nothing. Ed. Radcliffe is

The relation of words to each other in the sentence, as in the passage above, is the same. The relation is taken from that, but the given is different. The parallel relation between words in the sentence are there, even though the words are not the same.

The phrase of testimony may be added on account of its similarity with that of the word, but even if the relation is not the same, the phrase is not the same.

The relation of words to each other in the sentence is the same as in the passage above.

The relation of words to each other in the sentence is the same as in the passage above.

After the statement in regard to the relation of words to each other, the relation of words to each other is the same as in the passage above.

There is no particular comment to be made on these statements except that shortly afterwards I feel mean to draw from the Times again. Handing Editor of Revell mostly to the youth on Classical Literature & so on a note on the passage of Class Compos Plato & Democritus or but these references seem better to the

about.

But if the eye is not the source of
all light intelligence.

Then the eye is not the source of intelligence.
The phrase of soul which is not
far removed from the preceding one is the
idea of the soul to which reference is made
above. The idea of the binding of the soul to
the body is no thinking that its separation
would at once suggest borrowing.

We must pass to the subject of the
difference of the soul from the body and
the superiority of the one to the other.

The soul is not the eye. The eye is not the soul.
The eye is not the soul. The eye is not the soul.

The eye is not the soul. The eye is not the soul.
The eye is not the soul. The eye is not the soul.

But the statement of the superiority of

From 1845 to 1850 (1849) and perhaps also during the
the corresponding years between the records of the
different libraries mentioned.

Sent over this part of the scale especially
 as a familiar comparison to illustrate the difference
 between life in heaven and life on earth, and
 the remarks are by no means "too late" but
 in time for the eye of all persons who are
 in the world and who are in the world, and
 who are in the world and who are in the world.

In this Bedford of 1812, p. 102, refers to Peter's
negation and then after reciting the benefits
that accrue to the great man in his life time,
the 2d^o, 3^o, 4^o and 5^o from gods and
men Peter adds: none more than love.

Since now the soul is superior to the body we must through the soul but right the body.

ὅτι ὁ Θεὸς ἐν τῇ μεγάλῃ ἀγαθότητι ἡμῶν, οὐκ
 ἀπολείπει ἡμᾶς ἐν τοῖς ἁγίοις ἡμετέροις, οὐδ' ἐν τοῖς
 ἁγίοις ἀποστόλοις, ἀλλὰ ἐν τῇ μεγάλῃ ἐκκλησίᾳ
 ἡμετέρᾳ.

Akash is a spacious temple with a large, open
 hall and a large, open hall. The temple is
 built on a hill and is a very beautiful place.

The form of the compound here
 indicates that the word is a noun, the action
 compound being a noun.

This whole notion of East Indian money
to be dependent on the discussion in the
Shards, see page 164 f

The idea expressed in these statements is practically the same, that is the modification of the Plate, and the abstract right and bearing of Plate are simply transformed by these to the concrete case and case.

Figure 1. *Figure 1: A line graph showing the relationship between the number of people (x-axis) and the number of people (y-axis). The x-axis is labeled 'Number of people' and ranges from 0 to 10. The y-axis is labeled 'Number of people' and ranges from 0 to 10. The graph shows a linear relationship where the number of people on the y-axis is equal to the number of people on the x-axis. The line starts at (0,0) and ends at (10,10). The equation of the line is y = x.*

the hypothesis that the ... of the ...
 ... of the ... of the ...
 ... of the ... of the ...
 ... of the ... of the ...

These ... of the ... of the ...
 ... of the ... of the ...
 ... of the ... of the ...
 ... of the ... of the ...
 ... of the ... of the ...

These ... are sufficient to show
 the ... between these two ...
 and to indicate the ... as the probable
 source of ...

... of the ... of the ...
 ... of the ... of the ...
 ... of the ... of the ...

... of the ... of the ...
 ... of the ... of the ...
 ... of the ... of the ...

The reference from the German Academy
 is given because of the scarcity of examples
 so clearly in place of it. It is known
 in French & of the two parts of the work
 the second was the most difficult, and as great
 at which that the most of the work
 subject to have in the history of the
 among other things, the first of the
 question, and that there were some
 mixture of the two, a description that
 justifies the hypothesis used by French
 and the German. Whether there is
 borrowing from the German side
 was made left in the German history
 & it is clear, so it is, at all, & it is clear, so
 in the history of the work it is
 impossible to tell but in any case
 the ultimate source is Plato.

Given in connection with the work

These arguments to discuss from the second chapter of the Tianshu show to describe the body as the shape of the world.

And also the popularity in the old times, and also the very old type of the world.

There is a very old type of the world, and also the very old type of the world, and also the very old type of the world.

The next topic to be considered in the introduction of the text. The subject appears frequently in the text, though it is not treated as a matter for argument. Various passages might be cited here, but there is some similarity of statement between Plato and Aristotle, as many passages of Plato are quoted, although in approach to the Christian view on the subject. But it seems better to summarize.

represented when there is not another
that does so in any way represented by
plate. Therefore only a few passages
will be cited.

Lower, Christianly and good thoroughly
pays for it. If that plate makes the
important part of the mind and matter
on separation by God and not at change
content. In regard then to the nature
of the mind and the body and the
relation of one to the other there may
be a difference in opinion. One may say
the mind is not separate and independent
displacement from the mind. Others

think that attitude the force of the nature
of the mind is a mere introduction of
matter theory of the priority - position of
the mind.

There is a great deal of difference in the opinion

The first of these is the fact that the
 number of the first of the series is the same
 as the number of the second. The second
 is the fact that the number of the first
 is the same as the number of the second.
 The third is the fact that the number of the first
 is the same as the number of the second.
 The fourth is the fact that the number of the first
 is the same as the number of the second.
 The fifth is the fact that the number of the first
 is the same as the number of the second.

The sixth is the fact that the number of the first
 is the same as the number of the second.
 The seventh is the fact that the number of the first
 is the same as the number of the second.

The eighth is the fact that the number of the first
 is the same as the number of the second.

The ninth is the fact that the number of the first
 is the same as the number of the second.

The tenth is the fact that the number of the first
 is the same as the number of the second.
 The eleventh is the fact that the number of the first
 is the same as the number of the second.
 The twelfth is the fact that the number of the first
 is the same as the number of the second.

of some the present day.

In connection with the subject of this essay is introduced a plan of problems consisting of the origin of numbers.

One important note must be made in the history of ideas, that the development of the idea of number is not a simple one, but a complex one, and that the history of the idea of number is not a simple one, but a complex one.

One of the first steps in the history of numbers is the discovery of the fact that the number of objects in a set is independent of the order in which they are counted. This is a very important discovery, and it is one of the first steps in the history of numbers. The next step is the discovery that the number of objects in a set is also independent of the way in which the objects are grouped. This is also a very important discovery, and it is one of the first steps in the history of numbers. The next step is the discovery that the number of objects in a set is also independent of the way in which the objects are arranged. This is also a very important discovery, and it is one of the first steps in the history of numbers. The next step is the discovery that the number of objects in a set is also independent of the way in which the objects are counted. This is also a very important discovery, and it is one of the first steps in the history of numbers.

These passages resemble each other in several respects. On the first point, the form and substance of each statement is that the cause of disease is an abortion of nature. The body is formed with its own proper limitations. Says Davis, which is merely another form of Galen's statement of the elements that make up the body, while Davis's image is not pure repetition is exactly equivalent to the phrase of Plato, *ἡ καὶ πάλιν ἀνθρώπου τοῦ σώματος ἡ φύσις*. These passages

add to these resemblances the fact that this discussion in the *Timaeus* was a locus habitus in antiquity, as Walchamir notes at loc. cit. and it is very probable that the passages are related.

One of the main things must be
 mentioned here is being the subject of
 some parallel statements in our text
 whether it is a noun. It is defined as being
 a subject of a triple for the first time in our
 history and this is not when, which is the
 comparison with the triple with triple of the
 first time and then the triple of the first
 of type.

Secondly, the main thing is the
 construction of a noun, a verb, and
 an object of a verb. It is not necessary
 to be acknowledged that it is just not
 necessary under certain circumstances.

There is also a way to get the text to be
 given. It is not necessary to be given
 the text to be given. It is not necessary
 to be given the text to be given. It is not
 necessary to be given the text to be given.
 It is not necessary to be given the text to be given.

based on the available data for most
and in connection with this I find
several references will be noted.

One of the features of the investigation
of people with these pronounced marks
has for little significance in the 1910
series. These individuals, it is believed are
distinct from the 7 groups of individuals
mentioned. The study of these individuals
will be necessary in many places.

July 1921. In the 1910 series the
individuals who were, before a period of time, in
the system of people, before a period of time.

The study of the 1910 series, the 1910 series,
the 1910 series, the 1910 series, the 1910 series.

August 1921. In the 1910 series the individuals
before a period of time, before a period of time.

There is no particular interest
to be made in these places. The

thought it better to let them be up
 themselves in the library.

Now I am inclined to think the authorities
 are for their position of maintaining
 the library as a library of general
 for the children and the library
 the library in the library of the library.
 both more and more.

There is a very large library for the library
 which is the library of the library
 and the library of the library.

It is a very large library of the library
 which is the library of the library
 and the library of the library.

There is a very large library of the library
 which is the library of the library
 and the library of the library.

Another topic in this connection has to do with the relation of health to other social conditions. That health is connected to such a large part of the system of social conditions, suggests that the social system, if not religious reform, is the primary cause of ill health. (Sipp)

In the Republic and the main point is recognized, the fact of ill health is a social defect, health appears by improving the social system. It is not health reform, but social reform.

In reply to this I would point to a different point of view. It is that health is a hindrance to the social system, and it is introduced into a state of being, and affluence, and that this is the best state in the social system.

body is another man, that is
concluded by it based on a separate
reason and some of his statements
are not far removed from passages
of the doctrine.

and, indeed, when it comes to the
question.

At the time the last of the things changed, the
this one is the place of the things, the
page you see.

At the time the last of the things changed, the
this one is the place of the things, the

also the things, the things, the things, the
things, the things, the things, the things, the
things, the things, the things, the things, the

the things, the things, the things, the things, the
things, the things, the things, the things, the

but we have to consider, attempt
to place the responsibility for the

inflection of misfortune, though I have
the power for these functions, a practice
that is reprehended by both authors.

And I would not say that, for, while the
poor are suffering, we are the cause of their
suffering, and we are the cause of their
suffering, and we are the cause of their
suffering.

And I would not say that, for, while the
poor are suffering, we are the cause of their
suffering, and we are the cause of their
suffering.

And I would not say that, for, while the
poor are suffering, we are the cause of their
suffering, and we are the cause of their
suffering.

And I would not say that, for, while the
poor are suffering, we are the cause of their
suffering, and we are the cause of their
suffering.

And I would not say that, for, while the
poor are suffering, we are the cause of their
suffering, and we are the cause of their
suffering.

And I would not say that, for, while the
poor are suffering, we are the cause of their
suffering, and we are the cause of their
suffering.

While the nature of the evidence from which these quotations have been taken was well pretty by himself, still, and while he may have had the intention in mind, it is impossible to make any definite assertion of this as the subject is so purely theological and the mind is so

1844. 1845. 1846. 1847. 1848. 1849. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2210. 2211. 2212. 2213. 2214. 2215. 2216. 2217. 2218. 2219. 2220. 2221. 2222. 2223. 2224. 2225. 2226. 2227. 2228. 2229. 2230. 2231. 2232. 2233. 2234. 2235. 2236. 2237. 2238. 2239. 2240. 2241. 2242. 2243. 2244. 2245. 2246. 2247. 2248. 2249. 2250. 2251. 2252. 2253. 2254. 2255. 2256. 2257. 2258. 2259. 2260. 2261. 2262. 2263. 2264. 2265. 2266. 2267. 2268. 2269. 2270. 2271. 2272. 2273. 2274. 2275. 2276. 2277. 2278. 2279. 2280. 2281. 2282. 2283. 2284. 2285. 2286. 2287. 2288. 2289. 2290. 2291. 2292. 2293. 2294. 2295. 2296. 2297. 2298. 2299. 2300. 2301. 2302. 2303. 2304. 2305. 2306. 2307. 2308. 2309. 2310. 2311. 2312. 2313. 2314. 2315. 2316. 2317. 2318. 2319. 2320. 2321. 2322. 2323. 2324. 2325. 2326. 2327. 2328. 2329. 2330. 2331. 2332. 2333. 2334. 2335. 2336. 2337. 2338. 2339. 2340. 2341. 2342. 2343. 2344. 2345. 2346. 2347. 2348. 2349. 2350. 2351. 2352. 2353. 2354. 2355. 2356. 2357. 2358. 2359. 2360. 2361. 2362. 2363. 2364. 2365. 2366. 2367. 2368. 2369. 2370. 2371. 2372. 2373. 2374. 2375. 2376. 2377. 2378. 2379. 2380. 2381. 2382. 2383. 2384. 2385. 2386. 2387. 2388. 2389. 2390. 2391. 2392. 2393. 2394. 2395. 2396. 2397. 2398. 2399. 2400. 2401. 2402. 2403. 2404. 2405. 2406. 2407. 2408. 2409. 2410. 2411. 2412. 2413. 2414. 2415. 2416. 2417. 2418. 2419. 2420. 2421. 2422. 2423. 2424. 2425. 2426. 2427. 2428. 2429. 2430. 2431. 2432. 2433. 2434. 2435. 2436. 2437. 2438. 2439. 2440. 2441. 2442. 2443. 2444. 2445. 2446. 2447. 2448. 2449. 2450. 2451. 2452. 2453. 2454. 2455. 2456. 2457. 2458. 2459. 2460. 2461. 2462. 2463. 2464. 2465. 2466. 2467. 2468. 2469. 2470. 2471. 2472. 2473. 2474. 2475. 2476. 2477. 2478. 2479. 2480. 2481. 2482. 2483. 2484. 2485. 2486. 2487. 2488. 2489. 2490. 2491. 2492. 2493. 2494. 2495. 2496. 2497. 2498. 2499. 2500. 2501. 2502. 2503. 2504. 2505. 2506. 2507. 2508. 2509. 2510. 2511. 2512. 2513. 2514. 2515. 2516. 2517. 2518. 2519. 2520. 2521. 2522. 2523. 2524. 2525.

[illegible]

unhappy.

And so these plain old men
in his statement of the adaptiveness of
the freedom of the press, and then
in his harmony with Plato teaching
in the Republic 590, 591, 592, 593
594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

And compare Plutarch's view of
the law of the state, and in regard to the
character of the education of the people I would refer
you to p. 122.

In this connection the Plato of the
Republic and I as well as the
is made by Plato, Translation of
Plato, ed. by E. S. Introduction to Plutarch

pp 40 and 41. See also Company,
 Smeeth & Co. 1847 ff.

There is the next type to be
 considered on the basis of treatment
 by our two authors. Several parallel
 passages that show a decided weakness
 are given. These concern the young men
 of education, and the young and
 third brother of the Republic from
 whose hand has danger frequently in
 this country.

One of the most striking examples
 of this is the one given in the first
 and the second volume of the same
 passage.

One of the most striking examples
 of this is the one given in the first
 and the second volume of the same
 passage.

collis repulsi. In by the river and water system
 to more business. The soldiers are to appear in
 their armor.

It is shown in 227 that the picture
 of David is probably an echo of the
 Republic 1734. The action is usually
 following in David is parallel to 186.
 114. 1874, and the relations before us
 simply favorable - a more than
 usual is drawing from this part
 of the Republic. In John supports
 her who share the vision of David to
 relations after the analogy of the two
 of David. The picture is 1874.

Another pair of passages having
 an idea which may be taken from
 about the same relation in 1874
 works.

And a spirit is reported for David 1874

Εὰν ἡ ὁδοὸς περὶ τοὺς ἄλλους ἔργους
πολλὰ ἐλθέτω, ἔστω καὶ αὐτὴν (ὡς ἄλλοι) ἀπὸ
ἐκείνων ἐκκαταλείψει ἁπλῶς.

εφεσθ' α' ἀποδοῖται δι' τοῦ τοῦ γὰρ
 γὰρ οὖν, ἀλλὰ οὐκ ἔστιν ὅτι ἡμεῖς ἀποδοῖται,
 καὶ ἀποδοῖται, καὶ οὐκ...

The resolute will have to determine the manner necessary means in order to secure the greatest benefit, and the nation physicians appealing to Americans for help. Practically the same phrase is used in both nations further stated there instead of either and equally all are required to

It seems right to send the summary of this matter on the Republic side, as an English note, to the proper office.

This quotation in the book should be found in hand in connection with many requirements from the Republic and there is no doubt of the relation in the present instance.

Again on the subject of justice, I have suggested, by the Republic, I have suggested in the book, that the Republic is a good example to the statement of the Republic, and in connection with the story of the chosen of God should be made in the same of justice which leads to that which is more just, and more just, in the book, it is not necessary to say more.

not the same as the same

The elaborate discussion of these points
is given in the Republic, and it is not
in exactly the same position of the
proposition, but the same as the
proposition.

In summary, a form is said of the
definition of a proposition, and the
proposition is said to be a proposition
in the sense of the proposition, and the
proposition is said to be a proposition
in the sense of the proposition, and the
proposition is said to be a proposition
in the sense of the proposition, and the
proposition is said to be a proposition
in the sense of the proposition.

A further parallelism in the
definition of a proposition should be mentioned,
namely, the proposition is said to be
a proposition.

And so it is that the proposition is

transitory to nature of the subject, as well as upon
 position of the subject in relation to the subject.

There is no very great difference
 between these two sets of differences, but
 while it is nearly possible that people
 had no sound the teacher in the Republic
 when he is considered for the first time
 the position of the "four" children, which
 are shown, the old woman, that if there
 cannot be proved.

While on this subject we may refer to
 another pair of numbers, that of
 learning and knowledge.

There is a great difference between the
 old and the new, and the old and the new.

There is a great difference between the
 old and the new, and the old and the new.

to introduce the two passages as they
are connected by 1, 2, 3, 4, 5. The other
reference to the Laputian name by
Hutchinson, 1743. There are two versions

Again on the surface level, page 1, line
10. "It is not the same as Laputian" which
is a reference to the Laputian name, 1, 2, 3, 4, 5
page 1, line 10, may be compared by
1743 "It is not the same as Laputian" which
is a reference to the Laputian name, 1, 2, 3, 4, 5

It is not the same as Laputian" which
is a reference to the Laputian name, 1, 2, 3, 4, 5

Finally in this connection there are
two parallel references which relate the
importance of a virtuous man who
holds a public office.

There is a reference to the Laputian name, 1, 2, 3, 4, 5

The first phenomenon is the change in the
 position of the sun in the sky. The sun
 appears to move from east to west and
 the height of the sun in the sky changes. The
 sun appears to move from north to south
 and from south to north. The sun appears to
 move from east to west and from west to east.
 The sun appears to move from north to south
 and from south to north.

The second phenomenon is the change in the
 position of the stars in the sky. The stars
 appear to move from east to west and
 from west to east. The stars appear to
 move from north to south and from south to
 north. The stars appear to move from east to
 west and from west to east. The stars appear
 to move from north to south and from south to
 north. The stars appear to move from east to
 west and from west to east.

While these descriptions are given
 from different points of view, the
 fact from the point of view of the
 earth and the moon that
 of the sun and moon there is

considerable similarity in the general
form and arrangement. Even perhaps
the fact that a vocabulary list by a
disfranchised man is used by him to
advance his own interests and to
benefit his friends. No though there
is nothing here to prove definitely that
David has in mind the passage of
slaves, the resemblance is sufficient to
suggest the possibility that there is
the same.

The next piece to the presentation
of some miscellaneous particulars
connected with the general subject of
slaves.

A similar statement in regard to
friendship is given by both authors.
As a result of this, the policy of

Quintus refers to the inscription *Quintus*.

Quintus was the first of the family to be made
 Consul in 146 B.C. and was the first to be made

Quintus was a family which was very
 successful, from which we get the
 following passage which mentions the
 definition of *quintus*.

Quintus was the first of the family to be made
 Consul in 146 B.C. and was the first to be made
 Consul in 146 B.C. and was the first to be made
 Consul in 146 B.C. and was the first to be made

Quintus was the first of the family to be made
 Consul in 146 B.C. and was the first to be made
 Consul in 146 B.C. and was the first to be made

Quintus was the first of the family to be made
 Consul in 146 B.C. and was the first to be made
 Consul in 146 B.C. and was the first to be made

It is to be noted here that the

same place before it is used by me in the same connection in which it is found in Plato. But in the definition or explanation of $\sigma\alpha\sigma\tau\epsilon\iota$, in fact shortly before the sentence quoted above he states, $\sigma\pi\iota\sigma\tau\epsilon\iota$ is given first, which he then proceeds to explain. It is therefore not unlikely that there may be a connection between these two passages.

[illegible]

Apr. 24. A. p. 189. in "The", 1890. in "The"
Grove, at 1000 ft. above sea level.

State devote considerable space in the Republic as to the discussion of this matter of appearance, making

Liliuokalani says on occasion to Liliuokalani
 for the necessity of emptying with an
 and before one read self. There is no
 doubt that he had this treatment
 in mind when he wrote the present
 passage. In 1852 Liliuokalani says:
 when appointed Governor of Hawaii
 and as master of happiness to this I
 must turn my whole attention, before
 me and around me I must trace
 out the sketch of action but behind
 I must drag the memory of the
 death of Kamehameha. To him I
 the will be immediately protesting. He
 one quoted above was this interpreter
 of the fox of Kamehameha repeating
 from the words of Kato, and again
 shortly afterwards in 1852 he gives the
 chance to trace out the sketch of action

For the identification of these persons
the part of the people under discussion has
a simply a further reference to the
same action of the Republic

Understand in this light the person under
the sign, may be compared to the sign
very the person of the sign of the
signification

Can we find in this, all the signs of the
sign of the sign

Very good: it seems to be the same thing
and it is also the same thing
danger of further signification

Understand the signification of the sign of the sign
Understand the signification of the sign of the sign
Understand the signification of the sign of the sign
Understand the signification of the sign of the sign

should require further study of the subject in the light of the latest research.

It would seem to have been our intention that the plates of the manuscript should be thought of as being a sort of summary or synopsis of the contents of the manuscript. This intention is stated by the author in the preface to the manuscript, 1945 p. 10.

Now those who are so much concerned with the future of the manuscript should be encouraged to the hope of being moved not to destroy but to be left as examples to others.

It is a pity that the manuscript is so poor and that the paper is so poor. It is a pity that the manuscript is so poor and that the paper is so poor. It is a pity that the manuscript is so poor and that the paper is so poor.

For such cases it

being that it is to be said that the
in which the first is a simple statement, the second is
a complex statement, and the third is a complex
statement. In some cases the first is a simple
statement.

Each statement in the line of
philosophy and psychology is a statement.
These passages are practically identical.
The meaning and content are the same.
The first is a simple statement, the second is a
complex statement, and the third is a complex
statement. The first is a simple statement of the
second. In the third the first is a simple
statement, the second is a complex statement, and the third is a complex
statement.

Finally under this heading we may
refer to a pair of statements in the
section of children's language, the
29286, and 29287. In these there
is not sufficient similarity to

approximate presentation of the
problem.

influence of Plato he built on philosophy

The writings of Platon are divided into three groups by Hübner, the first group contains about 12 dialogues, the second group 12, the third group 12. These divisions are, the dialogues which are in the spirit of the doctrine and the others in the spirit of the doctrine, and the others in the spirit of the doctrine. There is no work that would be placed exclusively under the head of philosophy.

So further later says the philosopher in his own words, that he found no original ideas in Plato for although at Athens he studied philosophy as well as other branches of learning, impressions were made on him from shortly afterwards he devoted himself to theology and the study of the sciences.

of the church. Herndon's life in the church is characterized by the activity of his work which left him no time for philosophy. In *Herndon*, we at any rate do not make any more the Herndon and Her that also for Herndon's, the practical element in his work is characterized.

Under this heading Herndon is assumed best to group various statements of Herd on voluntary and involuntary action and to treat the question of the relation of his Herndon to Plato's discussion of the creation of the universe in the *Timaeus*. The Herd treatise of the subject is rather theological than philosophical but it will be shown that in his attempt to harmonize philosophy and theology Herd has

Nationalism among of states Heliopterus
thamara

The subject of Nationalism and
supplementary nations, placed in another
phase of the question of the problem
of the state, are put in a somewhat
different in several places by the
author.

Now, the author is to put forward an
analysis of the subject, as the state is not
planned to be. The author is to put forward
an analysis of the subject, as the state is not
planned to be.

Now, the author is to put forward an
analysis of the subject, as the state is not
planned to be.

Now, the author is to put forward an
analysis of the subject, as the state is not
planned to be.

Apology for it is, I think, not the proper
reply, but I think so.

If I have been told that I am to be
punished for doing things I did not know of,

then I should be very glad to be
punished. By the punishment of the gods
one of whom is said to be responsible and
not a punishment to him, while he would
voluntarily give himself up to that form
of life. Then he would be wiser than
punishment which is nearly always
given to punish a man. So in the
Protagoras 320ff. Plato maintains that
no man is held responsible for what
he does by nature or by chance.

But the most important passage
on this subject is that in 320ff.
which shows some similarity to
Egg 320f.

have begun with the sentence "I
 did not see him again" and so on, and
 so on, and so on. The law is that if
 he takes up the instrument of
 homicide under the impulse of
 anger and decides that if the
 instrument is a club or a stone
 it is involuntary, or if it is a
 chance that the accident included
 only to anyone and not to him,
 but if a sword or dagger is used
 the murder is voluntary.

Plato devotes considerable space
 to the question of homicide arising
 from passion, that is, the murder of
 kind of such homicide, one who the
 act is done in the moment of
 rage and is followed by immediate
 repentance which is involuntary.

and the other than the angle is
 sustained for the moment and the
 murder in the heart of a premeditated
 plan of revenge, in these cases the
 deed is voluntary. It was among
 the involuntary crimes which are to
 receive a comparatively light punishment
 he mentions the following which
 receive the opening sentence of
 special discussion, it is those which
 he says he says it is a crime and not
 of involuntary crime.

He also gives other illustrations
 of involuntary homicide as when a
 stone is hurled at a dog and a
 man is struck, when a man lies
 under a stone administered in
 chastisement, etc. which are not the
 same as those given in the text.

1500 ft but are remarkably good

The outcrop in the house, it may
be noted, is very platy, while that
of house is quite brief but the
general similarity is worth noting

Relation of Plato's Timaeus to Basil's Cosmogony

The new translation of Basil's Basil on the Hexameron, a treatise on the creation of the world, constitutes one of his most important pieces of work and one that received much praise from the Fathers.

Gregory of Nyssa says of this work, that as good as he has taken it up and considered his previous studies with the Father and I learn to know the theory of creation, and I admire the Father more than before when I was my sight alone as my instructor.

The praise of Basil's brother Gregory of Nyssa urged on the author part when he connects the name of Basil with that of Basil in regard

difficult work on the question of the
 world so that there is no one who
 cannot easily understand it, was
 followed by a long bookishness in
 1922.

This section was afterwards used
 freely and worked over by Holmes
 (1910), and was translated into
 Latin by Castellan.

It is not necessary here to
 make any preliminary statement
 on the line of argument of the
 introduction of his work
 on the problem. In the main he
 takes his outline from sources
 and for much of his matter he is
 dependent on his training in the
 scriptures. But in part again he

following on the difficulty of the subject and the variety of views is clearly a reflection from the 19th century, the 18th century is not so much a reflection of the 19th century as the 19th century is of the 18th century.

Though there is no similarity in expression the same thought is found in the 18th century and the 19th century. The 18th century is not so much a reflection of the 19th century as the 19th century is of the 18th century. The 18th century is not so much a reflection of the 19th century as the 19th century is of the 18th century.

There is beginning a treatise on the relation of the universe of mind necessarily be assumed that the universe is not only constant but at some time had to be brought

into being. Hence the source the
note of warning - the of the large
number in Japan.

Thus also one of the great points
of the Pioneer is given in the 1911
issue, which (and must be the) position of the
the village, the village in the large area of Japan.
Japan.

On the other hand we are informed
of that which is also evident without
beginning and without end.

Hence, it is also the the large
in the village (the village).

Thus, the village of the large area of Japan.

If then the universe is a thing
created there exists at once the
question as to what was provided
to the creation, which large area.

by the time the liquid reaches the bottom the
 all molecules separate and move, it also
 all parts of the liquid.

Further on the same principle that
 even before the molecules are all of
 the same size, they are all of the same
 size, it is not true that some are small
 and some are large - the same is true of
 all.

Now proceeding with the development
 of the theory before there can be any
 motion there must be a cause and
 this accordingly is also one of
 the early questions discussed.

The cause of motion is the force of
 attraction between the molecules, and the
 force of repulsion, and the force of
 attraction is the force that causes the
 molecules to move, and the force of
 repulsion is the force that causes the
 molecules to move.

English subject matter.

The necessity of a more profound
involvement in the Providence which has
made the suggestion of the immensity
and greatness of that power which is
the father God.

There is a great deal of evidence to show
that the human spirit is not yet fully
developed, and that all of the
great things of the world are still
undeveloped, and that the human mind is
still in the process of development, and
that the human mind is still in the process
of development.

After the statement that God is
the cause of existence the important
point here is of course the remark
on the nature of God, that it is
difficult to find and when found
cannot be appreciated by all.

There are many, followed by Paul, who
 who were unwilling to take them, and
 unwilling to let them in a note. By
 determining if it is a note, the passage
 was so frequently cited by the church
 fathers, now with praise and now
 with censure, according as they
 understood."

From this the next step in the
 theory comes naturally in the
 suppression of the idea of God as
 creator of the universe.

And the next step is the suppression of
 religious ideas and the, now in fact, the
 idea of people thinking of God as a being.

This idea is represented in the infidelity
 of the church in the times, it is
 represented in the times, it is
 the idea of the times, the idea of the times, the

the paper has been examined by the
the 10th of the present month.

It may be seen from the
passing that of the attributes of the
given in the text, the last part has
been in the passage of the text
noted, and it is of the text, which
may be a communication from the
of the text, the text, the text, the text
the text, the text, the text, the text.

After the statement of the
creation some characteristics are
noted specifying the grade of the thing
created.

The 11th of the text is a text
regarding the characteristics of the
being, the text, the text, the text, the text,
regarding the text.

The 12th of the text is a text

adheres to position, & I notice the slight

to be noted here particularly in the consistency in the statement of the relation of the creator to his work, both affirming the unity of the creature as a consequence of the exclusivity of the creator.

In this connection we may also refer to Nos. 1022 and 1025.

The next question that presents itself is concerning the nature of the substance of the creature. He has been too strong absolutely in the impudently doctrine of the four elements and the substance of the universe are merely the source of matter.

little bit of work in progress. It is not
yet complete, with it is a matter of time
it will be the first. I am sure it will be
a good one.

From the standpoint of the work done
in the past it is impossible to say that it
was a failure. It was a success. It was a
success. It was a success. It was a success.
It was a success. It was a success. It was a
success. It was a success. It was a success.

The similarity here is so obvious
that it is hardly necessary to explain
it. Both statements agree that the
universe is neither real nor tangible,
neither real nor tangible, and both agree
these things are the same. They are
not with different words, saying
that the similarity is due to the
tangibility of the universe.

to investigate further. I have to hope to
 receive, and in such way I shall hope to
 be able to do so. I shall be glad to hear of
 the result.

The attack of a violent fever, as
 the repetition of the idea of the
 bond of friendship in the getting
 of a new, a bond of friendship, that
 cannot be broken, and the idea of
 the bond.

Even the subject of the
 completion of the nation. The
 complete completion of the nation
 means the nation, and the nation
 means the nation.

And the subject of the nation is the nation
 and the nation is the nation. All the
 nation is the nation. All the nation
 is the nation.

And the subject of the nation is the nation

consequently the water is held within the pores, and
the water is not free to move, and
is held in the pores. The water is held in the pores
and is not free to move, and is held in the pores
and is not free to move, and is held in the pores
and is not free to move.

The idea here of the close
interrelation of the elements is the
same in each case and in fact
the passage of Basil might be a
commentary on that of the former
giving a fuller explanation. He
states that water when compressed becomes
warm, Basil notes water and earth
by the quality of coldness water
melted, says Plato, becomes into air,
water and air are connected in
Basil by the quality of moisture.
Finally Plato states that the

When influenced by various forms of
 mental suggestion of force & of the
 identity of heat. Thus both heat
 and cold can be very much increased
 both are controlled by a similar
 statement in a summary, with
 all the other things and with
 corresponding to what is the solution
 in the life of power of the human -

and in the sense of transition
 as one element is dissolved into
 another it takes its characteristic
 form and therefore is practically
 destroyed.

Now, when, however, it enters the light,
 the whole body of the light, the light
 there, the living power, the light,
 the whole of the light.

Some passages show it to be more extensive, and
in the latter, physical phenomena are given
more space, and it is more like a
text on metaphysics than the scientific system,
described in evidence.

Next in both authors the power
of fire is emphasized as surpassing
that of all the other elements.

Then comes the question of the nature, and
the cause of fire, and the question of its
being a principle of life, and of its being
a principle of life.

Then comes the question of the nature
of fire, and the question of its being
a principle of life, and of its being
a principle of life.

It also the nature of fire is
characterized as a nature that is
double, on the one hand being

the flame that burns, or the other
the flame that forms light to
the eye.

ἡ δὲ ἰσχυρὸς ἐστὶν αὐτὴ ἐν τοῖς τοῖς ἀφαιρούμενοι
ἡ δὲ ἰσχυρὸς ἐστὶν αὐτὴ ἐν τοῖς ἀφαιρούμενοι
ἡ δὲ ἰσχυρὸς ἐστὶν αὐτὴ ἐν τοῖς ἀφαιρούμενοι
ἡ δὲ ἰσχυρὸς ἐστὶν αὐτὴ ἐν τοῖς ἀφαιρούμενοι

ἡ δὲ ἰσχυρὸς ἐστὶν αὐτὴ ἐν τοῖς ἀφαιρούμενοι
ἡ δὲ ἰσχυρὸς ἐστὶν αὐτὴ ἐν τοῖς ἀφαιρούμενοι

ἡ δὲ ἰσχυρὸς ἐστὶν αὐτὴ ἐν τοῖς ἀφαιρούμενοι
ἡ δὲ ἰσχυρὸς ἐστὶν αὐτὴ ἐν τοῖς ἀφαιρούμενοι
ἡ δὲ ἰσχυρὸς ἐστὶν αὐτὴ ἐν τοῖς ἀφαιρούμενοι
ἡ δὲ ἰσχυρὸς ἐστὶν αὐτὴ ἐν τοῖς ἀφαιρούμενοι

we also find parallel notions in
regard to the condensation and
precipitation of water.

ἡ δὲ ἰσχυρὸς ἐστὶν αὐτὴ ἐν τοῖς ἀφαιρούμενοι

explicite, unde este vorba de o dezvoltare în
 timp, care implică un proces continuu, evoluțional,
 în care se realizează o serie de schimbări.

Într-un alt context, se poate considera că
 evoluția este un proces în care se realizează o serie
 de schimbări în timp, care implică un proces
 continuu, evoluțional, în care se realizează o serie
 de schimbări.

The nature and form of the
 number is the next point that
 is developed numerically in each
 work.

Numărul este o idee... este o idee
 care se dezvoltă în timp, care implică un proces
 continuu, evoluțional, în care se realizează o serie
 de schimbări. Este o idee care se dezvoltă în timp,
 care implică un proces continuu, evoluțional, în
 care se realizează o serie de schimbări.

Therefore the doctrine which we have seen in the passage before us is that the proper form of matter is that which is proper to the universe, and that the proper form of matter is that which is proper to the universe, and that the proper form of matter is that which is proper to the universe.

To be particularly noted here is the emphasis that both authors lay on the word, which brings these two passages into close relationship. As we say that God determined for the heaven the nature that was proper for the heaven, and for the earth too its own proper nature, which is identical with the statement of Plato that God gave to the universe the form that was proper and natural.

The expression of the middle
 sentence in the following sentence,
 "and it is not the only one in the
 English language," is the English
 language and is the English.

In the first sentence, the English
 language is the English. It is the English
 language and is the English.

Of course the subject has
 discussed in the course in each case
 and in this sentence of his description
 and has apparently borrowed his
 vocabulary directly from the, the
 altering the phraseology and the
 forms of the words to express
 corresponds to the English, the
 English, the English, and
 the English to the English. It is to
 the also the parallel phrase for

the fact that the evidence is not sufficient to show that the witnesses are not reliable. The fact that the witnesses are not reliable is not sufficient to show that the witnesses are not reliable.

But Basil refuses to subscribe to this view and in support of his opposition cites the fact that learned men of the Yellows are engaged on either side, he therefore, espouses that theory for which he finds scriptural warrant.

One of the main reasons for the failure of the Yellows to win the support of the people is the fact that the Yellows are not able to show that the Yellows are not reliable. The fact that the Yellows are not reliable is not sufficient to show that the Yellows are not reliable.

An additional point in favor of the belief that the Yellows are not reliable is the fact that the Yellows are not able to show that the Yellows are not reliable.

Maclaurin has reference to the Tinnarus
as presented in the fact that
immediately after the preceding
statement Maclaurin remarks that this
theory of the numerous apices is
no more mysterious than is the
theory of the seven sides of the
star. Now this description of the
arrangement of the plane, which
we will consider later, follows in
the Tinnarus very shortly after the
question of the single apices is
discussed and therefore the
apparentness of this comparison
by Maclaurin is made apparent.

Maclaurin further does not fail to
touch on the etymology of the
word Tinnarus which is undoubtedly

The Timonides does not describe
 Jupiter in the same way. He is
 often named by name, that in the
 course of the poem is contrasted with
 the earth. The latter is a primary
 the universe and therefore must
 resort to the Stoic statement for his
 description of the nature and form
 of the vault of heaven. He says, 1000
 that in regard to its nature (φύσις)
 which has given us a sufficient
 notion in the words, οὐρανὸς ὁ οὐρανός
 οὐρανὸς οὐρανός, while the
 statement in 1012 is also sufficient
 about its form (εἶδος), οὐρανὸς οὐρανός
 οὐρανὸς οὐρανός.

And the earth receives attention
 in both works particularly in
 regard to the question of the

identity, implies some 'is'.

Attention is especially directed to the relation to each other of the final sentences in each proposition. The similarity is very marked. The idea expressed that motion of the earth is impossible because it would destroy the condition of equipotential and equality in space, is practically the same, although the form of expression is somewhat different, except that Plato's phrase is 'the pillar is' 'the outside identity' has been followed by Basil through Aristotle in his six 'is' 'the pillar is'.

Thus the instability of the earth is a constant but the universe has a constant movement.

1894. 1904. 1914. 1924. 1934. 1944. 1954. 1964. 1974. 1984. 1994. 2004. 2014. 2024. 2034. 2044. 2054. 2064. 2074. 2084. 2094. 2104. 2114. 2124. 2134. 2144. 2154. 2164. 2174. 2184. 2194. 2204. 2214. 2224. 2234. 2244. 2254. 2264. 2274. 2284. 2294. 2304. 2314. 2324. 2334. 2344. 2354. 2364. 2374. 2384. 2394. 2404. 2414. 2424. 2434. 2444. 2454. 2464. 2474. 2484. 2494. 2504. 2514. 2524. 2534. 2544. 2554. 2564. 2574. 2584. 2594. 2604. 2614. 2624. 2634. 2644. 2654. 2664. 2674. 2684. 2694. 2704. 2714. 2724. 2734. 2744. 2754. 2764. 2774. 2784. 2794. 2804. 2814. 2824. 2834. 2844. 2854. 2864. 2874. 2884. 2894. 2904. 2914. 2924. 2934. 2944. 2954. 2964. 2974. 2984. 2994. 3004. 3014. 3024. 3034. 3044. 3054. 3064. 3074. 3084. 3094. 3104. 3114. 3124. 3134. 3144. 3154. 3164. 3174. 3184. 3194. 3204. 3214. 3224. 3234. 3244. 3254. 3264. 3274. 3284. 3294. 3304. 3314. 3324. 3334. 3344. 3354. 3364. 3374. 3384. 3394. 3404. 3414. 3424. 3434. 3444. 3454. 3464. 3474. 3484. 3494. 3504. 3514. 3524. 3534. 3544. 3554. 3564. 3574. 3584. 3594. 3604. 3614. 3624. 3634. 3644. 3654. 3664. 3674. 3684. 3694. 3704. 3714. 3724. 3734. 3744. 3754. 3764. 3774. 3784. 3794. 3804. 3814. 3824. 3834. 3844. 3854. 3864. 3874. 3884. 3894. 3904. 3914. 3924. 3934. 3944. 3954. 3964. 3974. 3984. 3994. 4004. 4014. 4024. 4034. 4044. 4054. 4064. 4074. 4084. 4094. 4104. 4114. 4124. 4134. 4144. 4154. 4164. 4174. 4184. 4194. 4204. 4214. 4224. 4234. 4244. 4254. 4264. 4274. 4284. 4294. 4304. 4314. 4324. 4334. 4344. 4354. 4364. 4374. 4384. 4394. 4404. 4414. 4424. 4434. 4444. 4454. 4464. 4474. 4484. 4494. 4504. 4514. 4524. 4534. 4544. 4554. 4564. 4574. 4584. 4594. 4604. 4614. 4624. 4634. 4644. 4654. 4664. 4674. 4684. 4694. 4704. 4714. 4724. 4734. 4744. 4754. 4764. 4774. 4784. 4794. 4804. 4814. 4824. 4834. 4844. 4854. 4864. 4874. 4884. 4894. 4904. 4914. 4924. 4934. 4944. 4954. 4964. 4974. 4984. 4994. 5004. 5014. 5024. 5034. 5044. 5054. 5064. 5074. 5084. 5094. 5104. 5114. 5124. 5134. 5144. 5154. 5164. 5174. 5184. 5194. 5204. 5214. 5224. 5234. 5244. 5254. 5264. 5274. 5284. 5294. 5304. 5314. 5324. 5334. 5344. 5354. 5364. 5374. 5384. 5394. 5404. 5414. 5424. 5434. 5444. 5454. 5464. 5474. 5484. 5494. 5504. 5514. 5524. 5534. 5544. 5554. 5564. 5574. 5584. 5594. 5604. 5614. 5624. 5634. 5644. 5654. 5664. 5674. 5684. 5694. 5704. 5714. 5724. 5734. 5744. 5754. 5764. 5774. 5784. 5794. 5804. 5814. 5824. 5834. 5844. 5854. 5864. 5874. 5884. 5894. 5904. 5914. 5924. 5934. 5944. 5954. 5964. 5974. 5984. 5994. 6004. 6014. 6024. 6034. 6044. 6054. 6064. 6074. 6084. 6094. 6104. 6114. 6124. 6134. 6144. 6154. 6164. 6174. 6184. 6194. 6204. 6214. 6224. 6234. 6244. 6254. 6264. 6274. 6284. 6294. 6304. 6314. 6324. 6334. 6344. 6354. 6364. 6374. 6384. 6394. 6404. 6414. 6424. 6434. 6444. 6454. 6464. 6474. 6484. 6494. 6504. 6514. 6524. 6534. 6544. 6554. 6564. 6574. 6584. 6594. 6604. 6614. 6624. 6634. 6644. 6654. 6664. 6674. 6684. 6694. 6704. 6714. 6724. 6734. 6744. 6754. 6764. 6774. 6784. 6794. 6804. 6814. 6824. 6834. 6844. 6854. 6864. 6874. 6884. 6894. 6904. 6914. 6924. 6934. 6944. 6954. 6964. 6974. 6984. 6994. 7004. 7014. 7024. 7034. 7044. 7054. 7064. 7074. 7084. 7094. 7104. 7114. 7124. 7134. 7144. 7154. 7164. 7174. 7184. 7194. 7204. 7214. 7224. 7234. 7244. 7254. 7264. 7274. 7284. 7294. 7304. 7314. 7324. 7334. 7344. 7354. 7364. 7374. 7384. 7394. 7404. 7414. 7424. 7434. 7444. 7454. 7464. 7474. 7484. 7494. 7504. 7514. 7524. 7534. 7544. 7554. 7564. 7574. 7584. 7594. 7604. 7614. 7624. 7634. 7644. 7654. 7664. 7674. 7684. 7694. 7704. 7714. 7724. 7734. 7744. 7754. 7764. 7774. 7784. 7794. 7804. 7814. 7824. 7834. 7844. 7854. 7864. 7874. 7884. 7894. 7904. 7914. 7924. 7934. 7944. 7954. 7964. 7974. 7984. 7994. 8004. 8014. 8024. 8034. 8044. 8054. 8064. 8074. 8084. 8094. 8104. 8114. 8124. 8134. 8144. 8154. 8164. 8174. 8184. 8194. 8204. 8214. 8224. 8234. 8244. 8254. 8264. 8274. 8284. 8294. 8304. 8314. 8324. 8334. 8344. 8354. 8364. 8374. 8384. 8394. 8404. 8414. 8424. 8434. 8444. 8454. 8464. 8474. 8484. 8494. 8504. 8514. 8524. 8534. 8544. 8554. 8564. 8574. 8584. 8594. 8604. 8614. 8624. 8634. 8644. 8654. 8664. 8674. 8684. 8694. 8704.

From 28 to 30 July 1967, at various points
between the main highway and the river.

The question of the beginning of
time and the distinction between
day and night come up next
for consideration.

Scene began instantly with the
creation of the universe.

ὁμοίαν τὴν αὐτὴν ἀπὸ τῆς φύσεως καὶ τῆς
 αἰσθητικῆς φύσεως τῆς αἰσθητικῆς καὶ τῆς φύσεως
 αἰσθητικῆς φύσεως, ὁμογενεῖς αἰσθητικῆς καὶ αἰσθητικῆς
 καὶ αἰσθητικῆς φύσεως τῆς φύσεως. ὁ αἰσθητικῆς
 φύσεως ὁ αἰσθητικῆς, αἰσθητικῆς καὶ αἰσθητικῆς φύσεως,
 καὶ αἰσθητικῆς φύσεως αἰσθητικῆς, καὶ αἰσθητικῆς φύσεως
 αἰσθητικῆς αἰσθητικῆς τῆς αἰσθητικῆς.

Since 1900, Japan has not been an ally
of America, the time has come, therefore, for
the Army Government to place more
emphasis upon the study of the
past. It is not only that the
study of the past is a part of the
study of the present, but it is
also a part of the study of the
future.

Thus each quotation consists of
two sentences which are respectively
similar. The first sentence in
each case states that time was
not existent before the creation
of the universe but began with
the universe, while the second
sentence of each reference describes
time as that which is divided
into the past, the present, and the
future. The general thought and
arrangement are the same, the

details of vocabulary and phonology
are quite different.

Perhaps I must again take as my
text passage of the Tansuwa when he
says in 1800: "The two main divisions
of human speech are the spoken and the
written. The spoken is the natural
speech, the written is the artificial
speech."

Further resemblances of
expression are found in other statements
on this subject.

1801: "The two main divisions of human
speech are the spoken and the written. The
spoken is the natural speech, the written is
the artificial speech."

1802: "The two main divisions of human
speech are the spoken and the written. The
spoken is the natural speech, the written is
the artificial speech. The spoken is the
natural speech, the written is the artificial
speech. The spoken is the natural speech,
the written is the artificial speech. The
spoken is the natural speech, the written is
the artificial speech."

going to study again.

From 1761, the 2nd time in this notice is a year
the leaving the country, it is the only one
that, the 2nd notice in the year 1761 is
noticed. The 2nd notice in the year 1761 is
noticed, it is the only one in the year 1761
noticed.

The chief circumstance here is between
the first sentence of the quotation
from the Tinnens and the first
reference cited from Basel. In
these places we find the same
idea quite similarly expressed,
that God has kindled the sun
and made it of sufficient light
to shine on the whole universe.

To be particularly compared
with the last statement from
the Tinnens to which may be

the 12th century (12th) from within the same
and the 13th century and perhaps the 14th
century, some scholars have, and others the
15th century and some others, and so
quite the same, and so the 16th century and
so quite the same, in the 17th century.

It is hardly necessary to note
that Plato's treatment is much more
simple than that of Plato and
that his statements might easily
be deduced from the Timaeus.
Moreover it has been shown
on page 16 above that Plato may
have introduced this matter in
order to support his theory of
the universe in opposition to Plato

Again in regard to the other
both works also have notes on

themselves under the influence of the

author's style of writing, and the style of the

author's style of writing, and the style of the

From this consideration of the
numerous and the creation we now
pass to a few parallel statements
in regard to the creation. First
concerning the ethical value of
the creature it is agreed by both
authors that man did not come
from the Creator.

Man is created by God, but he is not
the person who creates him, and he is
not the person who creates him.

From the creation of (2) the, and the

which will induce different opinions than
those I have at present for others, and the
probably reasonable course.

As the paper is not yet out, I
am giving up the hope of its admission.

But, then you take some explanation
why God is not the author of evil,
but by the law of opposites some-
times have its source in the good.
See page 26 for further discussion
on this subject.

But on the other hand you
are in growth within the main history.

As, I say, in your case, you are
not happy, and indeed in your history
you are happy, and you are not
indeed in the history of your life.

As you are, the more you are, the more
you are, the more you are, the more

to which we are to be referred
in the case of the light rays.

From the case of the light rays, it is
to be seen that the light rays are
reflected by the water surface, and
that the light rays are not refracted.

The point to be noted in these
references is the parallel indication
of the source of air. In the case
taken here is due to the distance in
space which is the reason that
the air appears to be from the
source of the air.

There is also some space
devoted to the consideration of the
subject of the sensation in the
Sensation, and of the heat and cold
are discussed in the heavy
and light matter, the heat and

Further there is a note on page 100
 referring to the fact that the author
 had a good knowledge of the form
 of expression and the content of the
 passages show up little similarity to
 each other that it is necessary to
 take them in full.

That the text is fairly good is also
 easily seen. It may be compared with
 the original text of the book which is
 very good.

A similarity of thought is also
 to be noted in the following reference
 to the text of the book which is
 very good. It is a reference to the
 text of the book which is very good.

From the text of the book it is
 clear that the thought is very good.

...and the first of these is the
 ...the

...the
 about the

 are found also

... ..

... ..

... ..

the *Trinitarian* and *Trinitarian* forms.

Finally, 1872, with the note that the
 plants are more likely to be found for
 many, many, many, and many, many, many.

In conclusion note it must be
 clear that in the treatment of the
 position about the following very
 closely the outline and reasoning
 of the *Trinitarian*. From the very
 statement of the subject not only
 are the main doctrines of the
 repeated but some at times there
 appear notable parallels in
 expression which would lead one to the
 belief that in the preparation of
 these sermons *Trinitarian* made
 free use of the *Trinitarian* as one of

has books of reference.

This dependence is shown chiefly in the first four volumes which deal more particularly with the creation of the universe as related to the formation of the creature. In these are found the parallel references which we have indicated, developing logically the theory of the creation from the matter preexisting through a preceding cause to the fact of the creation, followed by the discussion of the nature of its substance and the story of the elements. The nature and form of the universe are then considered, presently leading to the question of the dimensions of time, and finally we stated the theory of the

formations of the mountains.

The last three boundaries of the last division respectively the trapping ranges, the structure of the sea and structure of the bottom, the structure of the land surface. It has been pointed out that the University of California very slight attention to these subjects it is not surprising that we find hardly a single figure parallel in this section. Hence we are compelled to look to other sources and Mittenhoff has shown in volume 2, p. 202 f. that for these matters he has drawn largely on Dredge.

There is however one subject that occupies a large portion of the volume about which Dredge has practically nothing to say. This is the subject of the formation

of man; the presentation of his characteristics and his attributes. It is evident that Paul did not intend to neglect this subject for at the conclusion of the Ninth homily, the last one in this series of which he had any knowledge, he says, (2084) "In what then man has the characteristics of the image of God and how the portation of his heavenly side be told in the unending book by the grace of God."

That he wrote no more than some homilies on the Hexameron is attested by the Fathers, for example Irenaeus, he quoted Irenaeus A.D. 180, Eusebius A.D. 325, Athanasius A.D. 365, and Basil the Great, A.D. 375, and others.

on all occasions that the work of David
 was founded by his brother Gregory
 Gregory also wrote the famous epistle
 p. 115, figure, that the reason for
 his work on the formation of man
 was not to correct David of error
 because he had neglected this subject
 in his version on the animals, but
 rather to demonstrate to others
 the great light that he had obtained
 from him. He completed this work
 immediately after the death of David,
 the Testament of Job II p. 294 f. and
 the history of the Church is reported
 in Gregory, of David's Preface to p. 11, p.
 110.

The numerous expl. of the biblical
 passages, p. 11, figure, attributed by
 some to David, are accounted by

Volcanism is as the mark of some
 ancient with the presence something
 of the style and genius of David
 and the work clearly for some
 and not to improve on others or
 to destroy the church.

So it stands that without doubt
 it was the intention of David to
 discuss the this subject which is
 so extensively treated in the
 Tennesse but for some reason
 he was prevented from completing
 his plans. The main subject of
 the Tennesse then was not of
 purpose neglected and so the
 lack of the presentation of this
 matter by David can not be
 considered as a serious flaw
 in the parallelism between the

top of the

In the history of Oriental
Scholarship, Cambridge 1921, p. 142, Girdle
makes the statement that "Basil in
his examination includes Philo Judaeus
and in his term is included by
Girdle". Basil in so far as it
could suggest that the degree of
imitation in the name, this statement
is rather inaccurate, as will be
briefly indicated.

The dependence of Girdle on
Basil in this work is pointed out
by all the editors as two quotations
are sufficiently shown. Magna,
Preface to Texas edition, Carlini & P.
No one, I fancy, who has read
both works will deny that Girdle
in those portions of his has proposed

the office of translator with that of reviser, and going to the point that Ambrose added something of his own, and altered and transferred, but he did it as a free translator would.

Also in the Preface to the Homily on the Passover, he declares every one knows that Ambrose when he wrote his books on the Resurrection took many things verbatim from Basil.

The second quotation is from the preface of the Gallorini edition of Ambrosius, Mediolani 1772, where the author maintains that both Ambrose and Basil probably drew from the lost Resurrection of Origen a tradition made from a statement of Augustine.

This preface also cites the passage

entirely in giving his opinion that while
 Ambrose took very much from the text he
 did not borrow verbatim, not in the
 manner of a translator but
 frequently altered and sometimes
 entirely substituted the earlier work.

Thus seems on the whole a very
 fair statement of the matter although
 it is shown that in almost every
 page Ambrose does play the part of
 mere translator. A single example
 of the sort for each borrowing
 mentioned above is selected from the
 many that are readily found.

Ambrose, as the qualitative system of
 substantives with ratio set as prominent
 gives us various examples of
 substantives with ratio set as prominent
 substantives with ratio set as prominent
 substantives with ratio set as prominent

throughout the work as is shown by Schenck's edition of it under the Corpus Script. Lat. 152. The index is fastened to the manuscript before the main text begins.

Matteson is quite different however when he comes to the consideration of the relation of Greek to Philo. Heppner in his Philo von Alexandria, 1884, writes a chapter to the subject of Philo's influence on the Greek Church Fathers but mentions Philo only once incidentally on page 209.

Coler in the Prolegomena to the Commandment edition of Philo briefly discusses the authors who have borrowed from Philo, referring to Eusebius, Ambrose and others but

not even suggesting the name of
 space. In his notes, however, he
 should be prepared to mention the name in
 single instances, where the name
 phrase appears in both of the
 de Op. form, say, about the 10th of 1000.

There are two distinct groups
 freely from the primitive, in fact
 that is saturated with that is
 the events testify of those of which
 of film character, a phrase which the
 later writers seem not to have of
 repeating, see the testimony in the
 in the of the constant of.
 Now as the use of the same source
 it is natural to expect similarity
 in some cases, but the differences
 are more marked than the
 resemblances, so for the sake

of example which following Plato enlarges on the theory of the elements which is not discussed by Plato in this treatise. Plato again gives an elaborate treatment of the significations of various numbers, devoting separate chapters to the number seven, 111-110, which is not mentioned by Euclid. Euclid further does not enter into the question why man was created with only 100-100, etc. etc. Also in some cases Euclid's statements are in contrast to those of Plato as where Plato remarks, in 102-103, that the earth was called movable because it was a model perceptible only by the intellect and incorporeal, but Euclid says that it was

impossible. When known there was
no man to give us Dr. Williams
it was covered by water.

Although these instances might
be multiplied almost indefinitely,
enough has been presented perhaps
to prove that while there was without
doubt agreement with Plato, his
reference in Spec. Prop. (Magna 4 981 99),
cited by John Peckley etc. attesting that
his references were by no means
be called an illustration in the
sense that Aristotle is an illustration
of Plato. There plainly must
have been the source of Plato and
abstracted material for the
common at first hand.

Influence of State on Language

This chapter will treat of those notable characteristics in expression which point to a direct borrowing from State. Much attention has been made for commonplace words such as such combinations in expression as might say not themselves to any action. The attempt will be made to present here only those phrases that show by use of a particular word or an unusual combination signs of immediate external influence.

Direct Translation

The first section of this chapter will deal with those cases in which

make quite clear exactly by name
and make reference to him by
name

and by the way, this is a / list of
names, it is not a list of names,
it is a list of names of the

list of names, it is a list of names,
it is a list of names

These names are in the list
in the list of names, it is a list of names,
it is a list of names, it is a list of names,
it is a list of names

These names are in the list
in the list of names, it is a list of names,
it is a list of names, it is a list of names,
it is a list of names

These names are in the list
in the list of names, it is a list of names,
it is a list of names, it is a list of names,
it is a list of names

These two problems are from
the bottom to the top in the study

of words and both are surrounded
 by quotations and numerous
 from Plato are p. 62, 111, 112. Indeed
 it is not easy to understand why
 in these places Plato is mentioned
 by name while further on in the
 same work, p. 111, 112 (in pages 111
 another extract is taken verbatim
 from the Republic but no mention
 is made of Plato and no hint is
 given that a quotation is being
 presented. This manner of giving
 a quotation, however, is presenting
 a reminiscence without indicating
 the source is quite characteristic
 of Plato and Aristotle. Of all the
 points out that this is also
 the case in Plato.

The third must last longer, probably
from Plato on down to Aristotle.
Epictetus, Seneca, and others, and later
writers, who followed the Stoic school,
as regards the study of nature, are all in
the same line of thought, and follow the
same method.

Epictetus, Seneca, and others, who
followed the Stoic school, are all in
the same line of thought, and follow the
same method. They are all in the
same line of thought, and follow the
same method.

There is a good example of the
way in which these writers follow from
Plato, not giving the passage exactly
but as if quoting from memory.
The introduction has been made
into those of Plato. In the other
cases there is the name of Plato.

as not mentioned we should not require an absolute identity of phraseology before accepting a passage as a quotation or translation.

Comparison and Contrast

David should take full advantage of all the time he has, and use it for comparison to the study of nature and exchange of ideas presented and therefore the more abundant the comparison and contrast there is, the more a large field will show more than one and making these of life and nature spheres of knowledge are therefore for them comparison.

It is a good question that must never be taken away of them from the highest level that the world of the world is not as far from them as they are in the world that many more may gather to them from the world of the world.

experience of life. The way of knowledge
 is often impossible to know. For
 instance, in the case of the figures
 bearing on the subject of physical
 or medicinal which have now so
 frequently, it is impossible to
 imagine that he has a mind
 which requires figures in the
 same subject. They are various
 kinds of figures that would seem
 to come within the very language
 about often the use of a word
 as phrase, or the necessity of
 mental action as to count
 with some definite testimony, an
 instance of which is the word
 and this is the method that we
 shall now to propose as the
 simplest to be attempted.

The solution

One of the commonest sources of misunderstanding is a lack of definition. For those people, something may be taken as a matter of course or taken as obvious, or even as a matter of course, or even as a matter of course, or even as a matter of course.

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The best way to show that something is quite different, and that the comparison of the two to demonstrate the statement that everything is nature, is to

in order from the first beginning
 which illustrates suggests the comparison
 in support of the theme but the
 scene change was stopped after and
 he in addition at the same time
 an with quotation the change
 immediately following the word
 reader in for the purpose of the
 composition.

The author explains in the opening
 of 'top' in very clear, but addition
 to these examples in the Republic
 and more but one other is cited
 in the Phaedrus as, although I consider
 it, which the case is quite sufficient
 case to be seen the word itself,
 and not I think given reason to say
 as they are placed there, the of them
 they of him, which is the top of the

Quasi-epistolary (Quasi-epistolary).

While the word for *epistolary* in any form is not one that we should expect to find very often in the literature the fact that *Quasi* and the same use in *Quasi* is significant.

The word *epistolary* is used by *Quasi* means very much more natural in connection with *Quasi* than *epistolary*; and the use of the latter by *Quasi* is an additional argument that the phrase is borrowed.

And the fact alone begins every question of *Quasi* to the point of view on *Quasi* phrase; in the words *Quasi* *Quasi* is more in the response *Quasi* has expected with *Quasi* in the language of *Quasi*.

They will all show it in the way of
proportion and disposition the same being
proportioned to the position of the eye
and the position of the eye.

They will all show it in the way of
proportion and disposition the same being
proportioned to the position of the eye
and the position of the eye.

They will all show the proportion of
that which is perfectly plain and
obvious to all, while in the
the other is a statement of an
illustration of a kind of definition
that defines by giving a particular
characteristic of an object which
distinguishes it from all others.
The description of the same
however is a statement in such
case as to suggest the possibility
of the phrase being reversed.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

At the same time, the same process, in
repeated times, results in a single

[illegible]

Aug 1926. - In the
 In the

language seems to indicate beyond
doubt his intention as to Plato
collect it as to be changed first
refer to the identity of the
personhood, after which they
mention the carrying of the water
in a vessel from the well with
holes that is to secure it.

There are many references to
this legend in the literature but
in all the phraseology is quite
different. One that is most
similar may be used for the
purpose of comparison.

Where, then, is the source of the
legend? The hypothesis is that it
is a local legend.

When the mention of the
legend by name and the

circumstances of the circumstances of the
the same among the description of the
gave no opportunity present, as
independent phrases that could all
be associated with that of Plato.

On the other hand the language
and arrangement of these
are so similar as to forbid
the thought that the resemblance
is the result of chance.

There is a passage in the same work
which is very similar to the passage
above.

There is a passage in the same work
which is very similar to the passage
above.

There is a passage in the same work

physiologists) of various times
physiologists, and the phrase (copying)
is not again after this.

Stobaeus, Flor. II p. 10 (Pind.), notes
the phrase itself copies again, known
as a quotation from Pindar (frag.
124 Boeckh).

Adam, Apd. 107 C, follows y & d
Schneider in regarding Pindar as
the source of Plato as a phrase
and excluding it from the list
as he has been found not
that Pindar refers to the copy
of the physiologists as 'copy', is
no real copy at all. More and
Plato adopts the Pindaric fragment
to his own purpose. He attacks
copying and replaces Pindar's
copy by the words no phrase.

The number of the university is
given. No such number at all
was in the Latin Republic. Appendix
= to Book 4

Another use of the phrase in
the second passage where it
occurs with that of Plato except
that the number of the number
is smaller. The proximity of
the two passages is perfect and
the phraseology of both that in the
omission of copies and the
substitution of the following therefore
supports the reading and
interpretation of Adam for the
reference in the Republic also
helps to confirm the view of
Stallman that the two passages
are the gloss that went into the text.

...and ... of ... the
... ..
... ..
... ..

... ..
... ..
... ..

These passages of the Phaedo
in the noble place cited in the
literature show that comparison
is found. The thought must
expressed in Basil has many
analogies. What difference there
are none to strengthen the view
that Basil is borrowing. To find
this evidence when placed beside
that of the Phaedo shows rather
a wide connection between
... and ... that

makes the comparison appear not
entirely invalid.

2. Also the antithetical relations
are shown. In our magnificence
one around the sun, the antithesis
is ants and frogs around a
marsh. This permits that a
proportional arrangement, as we
are in proportion to the ants as
frogs are to the men to a marsh.

The quotation from Bacon
compares propensities men standing
around the earth to worms
crawling around a marsh. The
relations plainly are not as fit
as in the case in the Platonic
passage. It is easy to observe
that Bacon has worked over a
barren phrase to meet the

comparison of a slightly different
 operation. The changes are not
 difficult. But it is an intention
 reaching to understand the phrase
 of the passage was the restricted,
 beside the rest of it. The work must
 have of necessity to stand and
 together can be used perhaps to
 increase the change. But it is
 the meaning meaning required
 by the new work. The word is
 not a far call from happy.

While this analysis may be
 rather fanciful for the general
 reasons stated it seems not
 unjustifiable to count the phrase
 of head as an echo of the
 comparison of the Phaedo

There is one more word of importance
 of the same nature.

Very well, upon which, and with
 a few, I have been in the past.

Comparison has been made between the
 various, which leads to a new

of the same kind, and is not necessary.

Of these examples the first
 pair is cited in the literature, and
 also in a special category to
 illustrate the use of *γ* fibres in the
 sense of "trichotomic". The remark
 made here on the usage is
 explanatory rather than a new
 distinction. It is the same as
 the probable meaning.

The second pair of references
 shows no such new expression
 to allow a probable conclusion.

24

is similar to the passage we have given, about a 100 ft. The first clause of the second corresponds to the first clause of the passage from the Republic stating that eyes accustomed to darkness when brought suddenly to the light are blinded and can not see objects. Therefore, to note the parallelism in the second passage they must look first at the shadows of objects, then at the reflections in water, and finally at the objects themselves.

Both of these citations, however, suggest that Basil is drawing from the famous cave simile of the Republic.

Οὐδὲ γὰρ τὸ ἀγαθὸν ἀποκρίσκειται
 ἐν κακῇ, ὡς οὐ κακὸν ἐν ἀγαθῇ. Ὁ γὰρ
 ἀγαθὸς ἀποκρίσκειται ἐν κακῇ καὶ πάλιν
 ἐν ἀγαθῇ ἀποκρίσκειται ἐν ἀγαθῇ, καὶ τὸ κακὸν οὐ
 ποτε ἀγαθὸν ἀποκρίσκει, ἀλλὰ καὶ κακὸν
 ἐν κακῇ.

The parallelism between the second passage of Orosius and that of the Pseudo is noted by Wankmeyer, edition of Basil's Legend Tr. p. 42.

The comparison in each man
is quite singular in expression
and the concentration of thought is

understand, but the addition of
 the description by name as well as
 the general treatment of the
 various parts, as e.g., particularly
 attach the above relation to these
 Platonic references.

And additional proof, if needed,
 is furnished by the fact that the
 words of name immediately
 preceding those quoted, as e.g.
 ὅτι ἡ φύσις τοῦ σώματος, ὅτι ἡ
 φύσις, found there, parallel to
 the same section of the Chaldaica
 ὅτι ἡ φύσις τοῦ σώματος καὶ ἡ φύσις, ὅτι ἡ
 φύσις καὶ ἡ φύσις τοῦ σώματος καὶ ἡ φύσις
 καὶ ἡ φύσις τοῦ σώματος καὶ ἡ φύσις.

Πάντα ἡ ψυχὴ τῆς αἰσθητικῆς ἀποκομίζουσα
ἀπὸ τοῦ ὁρατοῦ καὶ ἀκούοντος καὶ τοῦ
πυλῶτος ἀγγισθῆναι τοῦ διχρησίου καὶ ἀπὸ τοῦ
καὶ παραβῆναι καὶ διελθῆναι ἀποκομίζουσα
καὶ ἀποκομίζουσα καὶ ἀποκομίζουσα.

Ἐπεὶ οὖν... καὶ τὸ γενόμενον ἐκ τῆς
κατασκευῆς τῆς αἰσθητικῆς ἀποκομίζουσα
καὶ ἀκούοντος καὶ ἀκούοντος καὶ ἀκούοντος
καὶ ἀκούοντος καὶ ἀκούοντος καὶ ἀκούοντος
καὶ ἀκούοντος καὶ ἀκούοντος καὶ ἀκούοντος.

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Ἐπεὶ οὖν... καὶ τὸ γενόμενον ἐκ τῆς
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καὶ ἀκούοντος καὶ ἀκούοντος καὶ ἀκούοντος
καὶ ἀκούοντος καὶ ἀκούοντος καὶ ἀκούοντος
καὶ ἀκούοντος καὶ ἀκούοντος καὶ ἀκούοντος.

not depict all things as beautiful and
good nor as ugly and evil.

Very frequently Basil makes use
of the figure of the charioteer in
comparisons and metaphors. The
two examples above have been
selected as showing particularly
Plato's influence, the first referring
to the charioteer's neglect of his
duties and the second detailing
some of those duties. Both of the
quotations of Basil are from the
famous comparison at the
beginning of the sixth book of
the Republic, to which as so-called
points out in note to 100A, Plato
returns as to a familiar image
in Phil. 100E.

In these latter places it is to be

the reduplication of the word is
 given in the passage.

There is a considerable similarity
 to be observed here: the use of
 the word *peppidura* is used
 whereas rather in those passages
 to its use in Plato, as the former
 without use of with reference to
 the texture of the whole in the
 Phaedo it is mentioned in
 connection with Paradox. The
 use of Plato is also repeated
 in the *Republic* in which that use
 is repeated by the Sages,
 and we have without doubt
 another Platonic reminiscence.

or blue, and the color bright as the
 sunflower, and the flowers blue,
 and the leaves green.

These comparisons of the sky with
 to its friend and friend, however, to
 be in introduced in each case
 as an illustration of the benefit
 of sugar under various circumstances.

Another statement is, "Sugar is
 not only for the body, but for the
 purpose it should be an attribute
 of the character of the pilot. Hence,
 H. C., compares proper sugar to
 the soldier who bears and always
 at the necessary points, and
 then summing up with the
 words *pehara xoyras* & thus
 he introduces the comparison.

Then similarity of the setting

If on the basis of these passages
Plutarch is to suppose that he
has used a Platonic phrase, surely
this is not a Platonic phrase, surely
this may be recorded as a
Platonic phrase.

Now, if we say that this is the
same as the other phrase, and
that it is the same.

Now, if we say that this is the
same as the other phrase, and
that it is the same.

This is another example
where a comparison has been
drawn by the author and fairly
put to his credit.

The comparison itself in itself

was a thoroughly educated

He compares those who hit the corpse of their enemies to dogs who attack the stone with which they are hit instead of those throwing the stone. The comparison is perfectly fit, the dead thing is assaulted after its power has gone from it.

David, however, makes use of the comparison to illustrate the folly of getting angry at a different person from him who has provoked you. The whole point of the comparison is thus lost, all that remains being the fact that the anger is directed toward the wrong object.

This passage of the Republic is
quoted by Aristotle when he
gives an example of a simile.

ὅμοιος γὰρ ἐστὶ τὸν πρὸς τὸν αἰθέρα
οὐρανὸν ὁ πῦρ τοῦ ἡλίου οὐρανὸν
ἐκαστὸν.

ὅτι καὶ αὐτὸς οὐρανὸς ὁ αἰθέρας. ὅμοιος γὰρ
τοῦ οὐρανοῦ αἰθέρας, οὐρανὸς δὲ πῦρ πῦρ
τοῦ αἰθέρος.

ὅτι ὁ οὐρανὸς καὶ αἰθέρας οὐρανὸς ὁ
αἰθέρας τοῦ οὐρανοῦ οὐρανὸς πῦρ ὁ αἰθέρας
πῦρ τοῦ οὐρανοῦ, οὐρανὸς καὶ ὁ αἰθέρας
τοῦ πῦρος οὐρανὸς. ὅμοιος γὰρ τοῦ
πῦρος.

ὅμοιος γὰρ καὶ αἰθέρας οὐρανὸς καὶ
αἰθέρας οὐρανὸς, οὐρανὸς αἰθέρας οὐρανὸς
καὶ αἰθέρας οὐρανὸς τοῦ οὐρανοῦ οὐρανὸς οὐρανὸς
καὶ αἰθέρας οὐρανὸς τοῦ οὐρανοῦ, οὐρανὸς καὶ

all things are not the same, and
the Emperor's army was not mixed

The first two passages of text
occurring one immediately after
the other in the same general
sense with each other and
with the Platonic usage, suggest
that Masil must have had the
philology of this reference
of the Republic readily in
mind when he wrote this
book, and thought that
sentences capable of being split
as he to provide them not
with me only but with two
comparisons.

The third quotation from
Masil again shows the quality
of simply say that there

journal is kept up common in
 the language that we should
 expect it to appear in Basil
 uses this much, the *Platonic*
 is to signify, since but one reference
 to where it is found, the passage
 of the Republic cited above.

In addition to this the
 similar connection in thought
 helps to convince us that Basil
 is using a borrowed phrase.
 Plato states that everything has
 its natural disease, wheat has
 mildew, iron has rust etc.
 Similarly in Basil irony is
 the proper disease of friendship
 as mildew is of wheat, and
 again favouring is the disease,
 destruction of friendship as

meadows is of the wheat

that is, the wheat is of the
meadows, the wheat is of the
meadows.

As yet the wheat is of the
meadows, the wheat is of the
meadows.

The wheat is of the meadows, the wheat
is of the meadows.

In addition to the identity
of phrases in the first reference
from Basil and that from
the Skeletus there is also a
marked similarity of content.
Both employ the comparison as
an illustration of those who are
under the influence of passion.

Basil immediately preceding
the quotation given above, wrote

The reason why the language is spoken
by the people of the island is the
same as everywhere.

The composition in the text is
made directly with these names
more of retelling meaning. It is
in the middle of the text. The
language is, and the language is
the language of the people.

This then seems to be another
example of a language which

the people of the island speak. The
text is made with these names.

The language is the language of the
people of the island.

The language is the language of the
people of the island.

the first of these fish metaphors where pleasure is the food, suggests that these have may have had the Aristotle statement in mind. The second reference from Basil is merely a repetition of the phrase of the Timaeus, which is the only example of this metaphor cited in the Theronoma.

As is pointed out in the commentary Plato is pressed for it by Plato. Plato thus is: divine divine Plato seems malorum appetat voluptatem, quod in modest dominice captivitate ut possit

And two examples of this
kind are cited, the inferior
grade from Plate and the
same phrase borrowed by
the author, that will (I say) as I find
themselves quote the entire sentence
from the Plutarch beginning
with the word *admiranda*.

though most less abstract

THESE THÈSES ONT ÉTÉ DÉPOSÉES À LA BIBLIOTHÈQUE NATIONALE

expressions of grace, the characteristics
 the operations and developments arising
 out of grace; and the whole system
 of grace is the subject of the whole
 book. The book is a complete
 treatise on the subject of grace.

This elaborate volume is
 introduced in each case for
 the purpose of illustrating the
 importance of preliminary
 education.

David Wallace, in referring to
 the Christian youth that all that we
 do is in preparation for the
 future life and thus and so
 must proceed with might
 and main. The scriptures are
 our guide. But often we
 are unable to understand them

on account of immaturity and therefore we must acquire preliminary training by study of the facts, historical and actual, just as they prepare the cloth before they dye.

The content of the Republic here is concerned with the discussion of courage that Plato defines as the realization of the opinion concerning the things to be feared and their character, begotten by true thought education. We therefore also must be prepared to take a good deal, as the soldier, to attain to courage must receive a thorough preliminary education.

In form of expression the number itself is such that it

practically the same if someone
is made for a certain interchange
of words which makes it appear
as if he had not deliberately
altering a borrowed passage to
make it more his own. It would
be a pity if the student of comparative
literature were to find in the
history of the paper, that it is taken
from the literature of papers
appropriation. Appropriation, however,
in relation to the, the form of the
language in the meaning of copy

is cited by Breda and Weyher
but no example of such use
from the literature is given for
the lexicon. Blumenberg, Kallenberg
and Kerschmeyer say Breda is a copy
of the text. It is a copy, the negative

nam der Fabel gedeutete Wort
 "versteht" findet man die Fabel
 "versteht" in support of this
 statement. He takes only three special
 notes, from Moore, Darwin and
 a person's opinion of the other
 craters. Darwin's note does not
 seem to bear on the point however,
 and the others simply mention the
 fact.

Plato in this passage as quoted
 above uses the word twice. First
 in 841c with the meaning 'silly
 eyes' and twice 'visible', but
 in its second appearance the
 word shows a metaphorical use
 of this meaning in words 'visible
 eyes' & 'silly eyes' and 'silly eyes'
 and 'silly eyes' which has its

parallel in the numerical relationship
 as by David of Newton in the
 same paper. Newton's paper is not
 called upon for light. Newton's paper
 is simply the negation of the
 Newtonian doctrine in page 1.

It is almost unnecessary to
 add a note on the identity of
 David's expressions with those
 with the Newtonian proposition
 expressions, of Newton's paper with
 those of John. Plato also says
 Newton's paper says in page 1.

Newton is finally called to the
 interchange in David's paper the
 paper, and is not upon and
 David's paper of John's and John's
 paper.

From these various considerations

them, from the similarity in form
and appearance of the impressions
and from their similar relations
to their respective contexts. I
assume without doubt that there
is another instance where these
have been taken from Plato.

Dr. Jakob, Bonn Jakob. 1894, 1895, agrees to these identifications
and mentions several scholars
who accept it and make comment
on it.

Was 2. 211 212. 213. 214. 215. 216.
in the margin of the page 211.
Kp. 211. 212. 213. 214. 215. 216.
the text, 211. 212. 213. 214. 215. 216.
Heller in the Bonn Jakob. 1894.

p. 174 maintains that this passage
of Plato and particularly the
comparison of the ears to a
funnel must have had a common
source with Aristotle, *Metaph.* 11,
1027^a 30-31. See *Metaphysics*. This
source he suggests was an early
philosopher, and consequently the
phrase in Plato is a simple
reminiscence.

Now although Aristotle does not
mention the funnel the rest of
the passage is so similar as to
conclude as that in its turn this
is a reminiscence from Plato.

So far there can be little
doubt about the identification
of the funnel with this metaphor
in the *Timaeus*. If a notion there

the division largely from the
adventurous portion of the Republic,
see page 255.

There is a small number of persons who
remain in the Republic, but they are
not in the Republic, and they are
not in the Republic, and they are
not in the Republic.

There is a small number of persons who
remain in the Republic, but they are
not in the Republic, and they are
not in the Republic.

There is a small number of persons who
remain in the Republic, but they are
not in the Republic, and they are
not in the Republic.

and the following other metaphors
 placed themselves exemplarily, as
 stated in the de My. or p. 100.

Mythenhafte in that way referred
 to the first relation between them
 from which derived the legend. The
 metaphor in Mythenhafte the epithet

The expression is even more
 numerous however in the second
 relation from which and with
 the support of Mythenhafte note it
 is safe to repeat again Platonic
 influence.

This comparison seems to have
 been a favorite with some of our
 for later in V. 10. 11. or read
 about the main of the flesh in
 the story of the story of the story
 of the story of the story of the story.

Comparison of the two sets of figures shows a
marked increase in the number of species.

On the other hand, the number of species
found in the first group is much smaller than
in the second. This is due to the fact that
the first group is much smaller than the second.

In the second the connection of
thought is that in the character
is disregarded by the first group
stands as in the most disregarded
in the second group of the previous.

This is the main point in the
elaborate comparison of the character
and of the character and the
two groups. In this comparison, it is
found that the first group is much smaller than the second.

the various states, ancient and modern, have recognized in the character and the part of itself the main-spring (principle) of the soul into the reasoning, the passionate, and the appetitive principles (λογιστικόν, θυμικόν, ὁρμητικόν), which lies at the root of Plato's ethical doctrine.

The brief sounds of these three with the varying equisist allowing the rational principle to be overcome by the other two seems to have been taken from the Phaedrus, and Henderson here, of it, put it, after using properly to that comparison.

Das ist die erste, die die Sprache der
 die Sprache der die Sprache der
 die Sprache der die Sprache der
 die Sprache der

Die Sprache der die Sprache der
 die Sprache der die Sprache der
 die Sprache der die Sprache der
 die Sprache der die Sprache der

Die Sprache der die Sprache der
 die Sprache der die Sprache der
 die Sprache der die Sprache der
 die Sprache der die Sprache der
 die Sprache der die Sprache der

Die Sprache der die Sprache der
 die Sprache der die Sprache der
 die Sprache der die Sprache der
 die Sprache der die Sprache der

is observed that in the very next paragraph, having introduced the first part of this same evidence of the Republic, he is introduced above in the arrangement of the reference. Such a simple move in striking imagery to establish a case against those but the use of the two so close together clinches the evidence and makes an practically solution of the source of the impressions.

I will suppose that

in connection with the preceding references may be mentioned the parallel use of this metaphor. It is an metaphorical sense

The cartoonist has said in 1866
 with me discussing the same
 subject - that is the danger to the
 state or individual in the judgment
 of wealth and luxury. So the
 phrase of the newspaper is
 introduced in a similar way.

When we consider that in
 this immediate connection in
 Saint David there are several
 passages borrowed from the
 general action of the Republic
 to which reference is made
 we in addition to the preceding
 quotation pages (90, 205 10) there
 can be little doubt that in
 the present instance we have
 another case.

it is the guide of life but
 became all things to all men
 mistaking the Egyptian sophist
 he Plato states of his sophists
 that they made the truth whole
 presenting a variety of arguments
 after the manner of Protagoras.

It seems probable then that
 Sanderson is right when he
 notes on the passage of Mead
 (p. 107 p. 108) "The Greek is
 doubtful and that is why it is."

Was a philosopher who was
 a philosopher.

Which is the only philosopher who
 knows of his own ignorance and
 admits to it.

The commentators here with quite general assent state that Plato has borrowed the word from the *typos* of Euclid in which the poet speaking of *typos* means, the simple expression or appearance.

It is impossible to tell whether Plato also took the phrase directly from the poet or if he obtained it second-hand through Plato. There is the further chance too that it may have been popular in some proverbial form. But the greater likelihood seems to point to its derivation from Plato and hence it has been introduced here.

There is a great deal of surplus
water which has to be sold.
Every year, therefore, there is
a surplus of water for the
people to use in their
homes.

The community has a lot
of water and the government of
Washington has given them a
lot of water. The government
is supposed to give them water
in the future.

There is a great deal of water
which has to be sold. The
government has given them a
lot of water. The government
is supposed to give them water
in the future.

Monday, 22nd. The water is very good.

The reputation of the United
States and China may be
affected by these relations.

There is no doubt that the
United States and China may be
affected by these relations.

The United States and China
may be affected by these relations.

This comparison of the laws
of the people concerning the destruction
of the building is made in each
case with reference to the conditions
of established government.

Plato refers to the importance
of the written law, which

opinion, which are the foundations
of the written laws and the basis
if some are refused then the
superstructure, the whole fabric
of laws and government, is
involved in the general ruin.
With almost universal the authorities
are the proper and if they are
removed the result is the same,
everything is swept away
together.

This wonderful use of the
comparison then marks the
changes in the close parallel.

Grammatical Structure

In this section we examine a small number of passages relating to the grammatical structure of the sutra in which the language of natural laws is shown to resemble that of Plato.

This chapter is the first of the series of chapters in which the author discusses the nature of the universe. It is the first of the series of chapters in which the author discusses the nature of the universe. It is the first of the series of chapters in which the author discusses the nature of the universe.

The first of the series of chapters in which the author discusses the nature of the universe is the first of the series of chapters in which the author discusses the nature of the universe. It is the first of the series of chapters in which the author discusses the nature of the universe.

These two authors similarly emphasize the importance of

mastering the elements before
proceeding to anything more
advanced. The letters must be
learned before the syllables can
be understood and the syllables
lead up to the lines.

That is, the lines of the alphabet
begin with the letters and then
the syllables. Each of the letters
is written in its own place and
the syllables are written in
their own places. The letters
are written in the first line
and the syllables in the second
line. The letters are written
in the first line and the
syllables in the second line.
The letters are written in the
first line and the syllables in
the second line. The letters
are written in the first line
and the syllables in the second
line. The letters are written
in the first line and the
syllables in the second line.

It is not necessary to know the
letters before the syllables.

The statement of *Quint* is practically the same as that of *Pratt*, it is true that the body has gone the complete course, letters, syllables, words, and sentences, which means sometimes the syllables and words, after which was an apparently unending stream and pipe as parts of the sentence, but immediately afterwards he listed them as 49 or he points out the identity of the letters preceding the syllables and as they too must be written in their place in the sentence of the sentence.

1882 - 11:00 AM to 1:15 PM

Exposition de la doctrine, les deux parties
 sont les mêmes, les deux parties
 sont les mêmes, les deux parties

Les deux parties sont les mêmes, les deux parties
 sont les mêmes, les deux parties
 sont les mêmes, les deux parties

Les deux parties sont les mêmes, les deux parties
 sont les mêmes, les deux parties
 sont les mêmes, les deux parties
 sont les mêmes, les deux parties
 sont les mêmes, les deux parties
 sont les mêmes, les deux parties
 sont les mêmes, les deux parties
 sont les mêmes, les deux parties

Les deux parties sont les mêmes, les deux parties
 sont les mêmes, les deux parties
 sont les mêmes, les deux parties
 sont les mêmes, les deux parties

In the first part of
 quotation the definition of some

that of the $\frac{1}{2}$ species - it gives it
 again, and of the various degrees
 of variety.

The first thing to be noted
 here is the fact of the division
 of the whole into three former places
 as shown in both extracts.

The first division of the whole is
 exactly the same as the first
 division of the Thucydides, that
 is the description of the whole as the
 expression of thought in
 speech. The second division of
 the whole has to do with analysis
 or as it is expressed the passage
 to the whole through the abstract
 mental statement of the second
 category is quite different
 from that but in the elaboration

of the study which has been conducted
to say about the types representing
complete thought, as is pointed
out in the marginal references
just cited.

There are no circumstances which
the two members in the statements
are the direct division of types
but these circumstances does not
destroy the general impression
of the type passages which has
been indicated.

Lenny Wilson

unavailable from the time of the 1930s
 migration to the 1940s and 50s and the
 impact of the 1950s and 60s. The
 evidence, however, is not sufficient to show that
 the system is not working. The system
 is not working. The system is not working.
 The system is not working. The system is not working.
 The system is not working. The system is not working.
 The system is not working. The system is not working.

These preliminary statements
 are required to the different kinds
 of points about the system. The
 what of these words are to be
 accepted and what rejected
 are clearly the same in both
 words.

Again with the description of the
 part as involved in the first
 sentence of the text is to be
 compared. The text is not working.

through the hands of the people, the whole
people, and the whole people, the whole
people, the whole people, the whole people.

There is a great deal of material in the
whole, the whole, the whole, the whole, the whole,
the whole, the whole, the whole, the whole, the whole,
the whole, the whole, the whole, the whole, the whole,
the whole, the whole, the whole, the whole, the whole,
the whole, the whole, the whole, the whole, the whole.

There is a collection of a
large section of the Republic in the
closing chapters of the second and the
opening chapters of the third book
where many illustrations, chiefly
from Homer, are preserved. Some
particularly significant passages
will be noted.

Apollonius shows the same form
of expression, of the whole, the whole, the whole.

...the ... of ...
 ... the ... of ...
 ... the ... of ...

In regard to the ... and
 ... mentioned by ...
 reference should be made to ...
 ... where ... among other
 examples
 and to ...
 ... with the ... from ...

Finally the last part of ...
 ... about ... and
 its connection with the ...
 ... to have ...

 ...

...and
... ..
... ..
... ..

... ..
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... ..

This seems to have a close
relationship to Republic 1904
where it is agreed that it is not

ἄλλ' ἀπὸ τοῦ αὐτοῦ τοῦ αὐτοῦ
 ἔχουσιν, οὗτο δὲ τῆς χάριτος ἰσχυρῶς

ὅτι αὐτὰ τῶν αὐτῶν τῆς αὐτῶν αὐτῶν
 αὐτῶν, ἀλλὰ τῆς αὐτῶν τοῦ αὐτῶν

ὅτι αὐτῶν, ἀλλὰ ὁ αὐτῶν αὐτῶν
 ὁ αὐτῶν αὐτῶν, αὐτῶν αὐτῶν αὐτῶν

ἔχουσιν αὐτῶν, ἔχουσιν αὐτῶν
 ὁ αὐτῶν αὐτῶν αὐτῶν αὐτῶν
 ὁ αὐτῶν αὐτῶν αὐτῶν αὐτῶν

ὅτι αὐτῶν, ὁ αὐτῶν αὐτῶν, ὁ
 αὐτῶν αὐτῶν.

All these quotations are clearly
 variations of Euripides' *Hippolytus*
 112, ὁ αὐτῶν αὐτῶν, ὁ αὐτῶν αὐτῶν.
 My commentary on Euripides
 etc. points out how this verse
 was seized by the writers of comedy
 as the text for many allusions on
 Euripides, of which the most famous

Thesaur. 195, Roman 12, 1991. It thus passed into conventional language and became proverbial in use.

It is impossible to say that Bess was in any way impelled to its use by its appearance in Hecle, but on the contrary the fact that Bess in the third passage cited above goes the original more exactly than Plato would suggest that he was taking it at first hand, or at least following some other source.

In his note on the use of the word by Julian Martyr, Epist. 10, Prof. Biederstein calls it one of the most notorious words that adorned rhetoric in Roman literary poetry.

Since the chief reason for citing these passages in this connection is to illustrate the difficulty of proving a relation between such allusions. It is generally an impossible thing to do unless great assistance is rendered by the context.

It must therefore not be imagined that the few examples in this chapter represent the sum total of all such allusions or quotations known to Hulse and Davis. On the other hand, where there is no adequate proof of relationship there in the present the references have been omitted.

ὅτι αὐτὸς ὁ θεὸς ὁ αὐτὸς ὁ
 ὑπερσυνεχὴς τῷ αὐτῷ ὅτι
 ὁ αὐτὸς ὁ αὐτὸς ὁ αὐτὸς ὁ αὐτὸς
 ὁ αὐτὸς ὁ αὐτὸς ὁ αὐτὸς ὁ αὐτὸς

The similarity of philosophy
 here in connection with the same
 subject, the divine, hyperconscious
 is in echoing hyperconscious to the
 as what presents the slight
 additional point of relationship
 and suggests Platonic immutability
 in Basil.

ὅτι αὐτὸς ὁ θεὸς ὁ αὐτὸς ὁ αὐτὸς
 ὁ αὐτὸς ὁ αὐτὸς ὁ αὐτὸς ὁ αὐτὸς
 ὁ αὐτὸς ὁ αὐτὸς ὁ αὐτὸς ὁ αὐτὸς

ὁ αὐτὸς ὁ αὐτὸς ὁ αὐτὸς ὁ αὐτὸς

institutions should not be regarded as
either private or public and not either
as public or private, but as distinct from both.

Plato in this section of the
Republic speaks of the poets
and particularly Homer as
though they are considerable makers
of virtue in fact they are only
imitators of virtue and have
no real knowledge of it.

"It is clear," as Adam remarks
note on Aph. 502, "that Plato is
refuting a view of poetry which
found enthusiastic advocates
in his own time," but Plato also
in his time is severely criticised.

Dräfenham, Gesch. der Wiss. Phil. II,
p. 224 writing of the period from
the time of Augustus to the end

of the small railway, states that in
 this period we find frequently an
 island near of the former ponds
 both in name and position. This
 is certainly the island of the legend
 in which, further back, the legend
 of the former island is mentioned as
 'Legend', and 'Legend' the former
 island, which is now, says some
 and others 'Legend' now. 'Legend' the
 'Legend' 'Legend' 'Legend' the
 refers here to the passage of
 the island. The island is mentioned
 again in the text of the legend.
 Some particularly mention a man
 of name, a man who is mentioned
 with the name of the island.
 The, as mentioned to point out
 to point out the name of the island.

καὶ τῶν ἰσχυρῶν ἡθῶν καὶ τῶν ἰσχυρῶν ἀρετῶν.

Ὁρῶ δὲ ἅμους γὰρ εἶναι τῶν ἀρετῶν ἁπλοῦς, καὶ πολλοὺς καὶ ὑπερβολικοὺς καὶ ὑπερβολικοὺς, χαλεκοὺς πάλαι καὶ ἁπλοῦς ἀρετῶν καὶ ἀρετῶν ἡθῶν καὶ ἀρετῶν ἡθῶν καὶ ἀρετῶν ἡθῶν.

Ὁρῶ δὲ ἅμους εἶναι τῶν ἀρετῶν ἁπλοῦς, καὶ πολλοὺς καὶ ὑπερβολικοὺς καὶ ὑπερβολικοὺς, χαλεκοὺς πάλαι καὶ ἁπλοῦς ἀρετῶν καὶ ἀρετῶν ἡθῶν καὶ ἀρετῶν ἡθῶν.

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Ὁρῶ δὲ ἅμους εἶναι τῶν ἀρετῶν ἁπλοῦς, καὶ πολλοὺς καὶ ὑπερβολικοὺς καὶ ὑπερβολικοὺς, χαλεκοὺς πάλαι καὶ ἁπλοῦς ἀρετῶν καὶ ἀρετῶν ἡθῶν καὶ ἀρετῶν ἡθῶν.

from Herodotus impel the youth to vice; on the contrary says Democritus that other men say that Herodotus had sought to induce the youth to virtue. Again after giving the quotation from several authors that in their opinion Herodotus had not other meaning than to induce us to virtue, plainly emphasizing his view of the matter in opposition to that of some one else.

Various circumstances help to support this theory. Both authors are dealing with the subject of the education of the youth and come immediately before us to remove the degrading influence on education of the poets with their descriptions of the quarrels and adventures of

the year 1861, a modern novel, has been shown in page 201 of the volume in several chapters of the Republic chiefly following the references quoted in this connection.

What again Plato in this same passage, 262, introduces the comparison of the fox of Antisthenes which is used by Plato also near the end of the same book, see page 200.

These facts then prove that Plato borrowed freely from the past of the Republic, abstracting and combining as he pleased, and therefore with the similarity of quotation and with the form of classic language there is little doubt that he had in mind the

particular interpretation of Herod's
extra question here by Plato.

Plutarch's comment on this is aptly
by John, but John's reply is
opposed to and distinct in regard
to it. And John's objection that the
use of Herod's question in the two
places is not entirely different
that Herod could not have had
this passage of Plato in mind
has already been answered.

Another parallelism may
be mentioned here taken from
the same section of each work
which gives further evidence in
support of this theory of
relationship.

Herod's last question in the

ἐκείνηται, ἡ δὲ καὶ ἀνέκδοτος καὶ ἡ
 καὶ καὶ ἡ δὲ ἀνέκδοτος, ἡ δὲ καὶ
 ἀνέκδοτος, ἀνέκδοτος, ἡ δὲ καὶ ἀνέκδοτος
 καὶ ἀνέκδοτος, ἡ δὲ καὶ ἀνέκδοτος, ἡ δὲ
 καὶ ἀνέκδοτος, ἡ δὲ καὶ ἀνέκδοτος.

Ὁρῶ ἀναγινώσκων εἶναι τὴν ἀνέκδοτον
 καὶ ἀνέκδοτον, ἡ δὲ καὶ ἀνέκδοτος, ἡ δὲ
 ἀνέκδοτος, ἡ δὲ καὶ ἀνέκδοτος, ἡ δὲ
 ἀνέκδοτος, ἡ δὲ καὶ ἀνέκδοτος, ἡ δὲ
 ἀνέκδοτος, ἡ δὲ καὶ ἀνέκδοτος, ἡ δὲ
 ἀνέκδοτος, ἡ δὲ καὶ ἀνέκδοτος, ἡ δὲ

and hence have a very
 similar pair of relations
 relating to the situation of the
 young. For similar case must
 be taken with their training
 because in the young the
 character is most impressionable.

The various words repeated
 by these are some of a phrase

and these are the results of the
 nature of the two processes. The
 first is the fact that the
 intellect of the human mind is
 not able to grasp the whole of the
 universe in one glance.

Now, if we consider the
 nature of the human mind, we shall find
 that it is not able to grasp the whole
 of the universe in one glance. This is
 because the human mind is not
 able to grasp the whole of the universe
 in one glance.

Now, if we consider the nature of the
 human mind, we shall find that it is
 not able to grasp the whole of the
 universe in one glance.

The intellect of the human mind is
 not able to grasp the whole of the
 universe in one glance.

Aristotle says that it is impossible
 to know or think a thing all at
 once. To think the universal before
 in general that it is a class of
 things, and for little by little
 ascertain that in the process
 of the knowledge of each we must
 study the matter as well as the
 abstract principle for it is little
 added to little that brings forth
 knowledge.

The two following similar
 allusions may be cited without
 comment.

See also 200 20 1. Mapping to the
 people. The mapping also tells us
 the word. The word is a thing, then

Chapter 1: Introduction to the Study of Language

This chapter introduces the study of language and its importance in human communication. It discusses the basic concepts of linguistics and the structure of language.

The study of language is a complex task that involves understanding the physical production of speech sounds, the meaning of words and sentences, and the social context in which language is used.

One of the main goals of linguistics is to describe the structure of language and to explain how it is acquired and used. This involves studying the phonetic, morphological, syntactic, and semantic aspects of language.

Another important aspect of linguistics is the study of language in context. This involves understanding how language is used in different social situations and how it is influenced by cultural and social factors.

These and many other examples of similarity, by which our author's ideas could not be included in any of the foregoing chapters.

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There is nothing to be remarked on these quotations except the fact of their general resemblance.

valley, etc. etc. for the European students
are expected.

There again only the similarity in
thought and the generally similar
tone of the references and their
contents are to be noted.

There is a note in the above translation,
[?] [?] [?] [?] [?] [?] [?] [?] [?] [?]

As [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]
[?] [?] [?] [?] [?] [?] [?] [?] [?] [?]
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As [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]
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governments have frequently adopted better laws, and have been successful in securing the improvement of persons in general. We have seen, and we know, that the progress of civilization and science, which is the result of the progress of the human mind, is the result of the progress of the human mind.

Plato's advocacy of the equality of women is part of a well known and deliberate attempt by the associated school to improve the position of women in Greece, says Adam Smith in his note to 1011.

The movement seems to have been quite well spread and to have reached formerly considerable magnitude as it was strongly advocated by Aristophanes in his comedy, *The Ecclesiazusae*. See Adam Smith's Appendix to Book I. on the relations of the fifth book of the Republic

to Metaphors, Colloquialisms, and
one name, Transcendentalism, in 1840.

This strain of opinion is of course
fundamental in the education
teaching us we must not neglect
the mind the immortality here
but it may be noted that the
assignment of women to perform
in spite of the weakness of her
body is paralleled by Plato's
assertion that she must take
her position beside man rather
performing guard duty or
engaged in some military
expedition. The Apol. 110d.

Man a second matter, for in
Hellas, too, the opinion of the Greeks

Thucydides too this is placed beside
great accumulation of wealth as
one of the desirable things of
life which is assumed by the
student of philosophy to be
desirable.

It is this tone of reason
and general parallelism of
treatment together with the
similarity of phrase that would
suggest the dependence of one
passage on the other.

Blackburne in his note on this
reference of the Thucydides refers
to Melanar, Flaccus, vol. 1, page 11,
who gives a brief discussion of
this subject of genealogy as a
claim to nobility. He cites but
one parallel passage from the

illustrate that I have particularly
in our quotations, and that as for
Kendall, (see 2 p. 107), which is
not likely to have appeared like
the solution of House to State.

[illegible]

Qual qual: o que diz para a primeira
 de se colocar p^o p^o, e a segunda a
 e a terceira a terceira a terceira a terceira a
 quarta a quarta a quarta a quarta a
 quinta a quinta a quinta a quinta a
 sexta a sexta a sexta a sexta a

ἡ ἀντιπρὸς τὴν ἀντιπρὸς.

This description of the various
by hand with the play on the
and epigram and with its statement
of the various descriptions seems to
look to this reference of the
truthful with its attempted
etymology, ἡ ἀντιπρὸς τὴν ἀντιπρὸς.

ὅτι ἀντιπρὸς τὴν ἀντιπρὸς
ἐπὶ τὴν ἀντιπρὸς, ὅτι ἡ ἀντιπρὸς
ἐπὶ τὴν ἀντιπρὸς, ὅτι ἡ ἀντιπρὸς
ἐπὶ τὴν ἀντιπρὸς.

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ἐπὶ τὴν ἀντιπρὸς.

These definitions are not fundamentally different. The tyrant who in every way assaults his own interests is not far removed from Plato's ruler who disregards law and custom under the guidance of Eros and Typhoeus (lover), while Basil's king who looks out for the welfare of his subjects is certainly to the ruler according to the law opposite to Erosphobos.

A rather closer parallel as far as the tyrant is concerned is the statement given in Vergil's epic where the power of the tyrant is defined: "Hic est opes, et de longis longis, omnia regis, et imperium est, et solus est, et omnia spectant, et omnia deus debet".

stated in the Oresteia and other
tragedies - explained that in his analysis
into poetry he began to turn things
into verse language. He in English his
own little language then, and others,
add as before.

Plato writes a complete dialogue
the Gorgias, to an elaborate discussion
of rhetoric. Perhaps Plato has a
recollection here to the definition
given in 2012. He says also that
if rhetoric does not help in some
transformation - not positive one.

Indeed then it is agreed that
rhetoric is the art that uses
words for the most part. Plato
continues the discussion by connecting
with what quality in words rhetoric
needs. He says that is then therefore

might have been readily made from these passages.

The discussion of the Sophist and the definition of his character are another dialogue of Plato, the Sophist, which here again the general definition of the Sophist at the conclusion of the work, also, may be the source of Plato's statement. The Sophist is defined as τὸ τῶν ἀνιστομενῶν ἀπορροῦν καὶ τῶν λογιστῶν ἀπορροῦν, καὶ πρὸς τὸν γένος δὲ τῶν ἐπιστημῶν καὶ τῶν ἀλλ' ἀπορροῦν τῶν μεγάλων ἀπορροῦν ἐν λόγῳ τοῦ ἀπορροῦντος ἀπορροῦν.

There is a strong feeling that the two sides of the question are not yet fully understood. The question of the future of the world is a very important one, and it is one which we must all consider. The world is a very large place, and it is one which we must all consider. The world is a very large place, and it is one which we must all consider.

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There is considerable discussion in these two discussions as to the future of the world. The world is a very large place, and it is one which we must all consider. The world is a very large place, and it is one which we must all consider. The world is a very large place, and it is one which we must all consider.

is killed but did not readily with-
stand the shot. To Paul also
introduces some illustrations referring
to Pythagoras who rebuked one of
his scholars for growing fat, and
to Plato who fearing the ascendancy
of the body selected an unhealthy
spot for the site of the Academy.

That both treat the subject
from the point of view of the
man of wealth, Plato maintains
that in order to be able to devote
such resources care to his body
a man must be wealthy but
that even though wealthy such a
man would be an undesirable
member of society and the sons
of Asclepius would not attend
him were he richer than Croesus.

Subsequently I must explain that if a man disregards the attention to his body he has no need of riches and thus is the more the nearer the good life. In our illustration to match the reference to Diogenes in Plato is mentioned the example of Diogenes who in his scorn for the body and its pleasures showed himself richer than the Persian King.

But additional evidence that Basil in this section is dependent on the Republic is furnished by the fact of the mention of Plato here twice by name, once as indicated above in connection with the election of the rulers of the Academy, and again in 1024b where a quotation

strongly influenced by the earlier
if indeed we may not say that
the earlier was the source.

There is this same discussion
borrowed still further from Plato
and from the same book of the
Republic. This time it is in
connection with the subject of the
good and bad modes of music
and the influence which they
exert.

As the effect of the Panygian mode
is described in 280A ff. where it is
said of Timotheus that his skill
in playing was so great that he
could induce his hearers to any
emotion, to grief or joy or anger
or fear or any other passion.

Chavara then, to the end, answered: This is
then the relation to the opposite the
opposite: Tami, to the end, and then,
the other relation, relation. This is the
the relation, the relation to the opposite
Chavara, to the end, relation to the opposite
relation to the opposite.

Sooner than proceed to describe
these two modes as explanation of
their relation. The one, the human,
is fitted for time of war and
great calmness and endurance in
misfortune, the other, the Phrygian,
is the mode for the time of
peace that great relaxation and
wonder, the one is the strain
of courage, the other the strain
of temperance.

Obviously this is slightly

different from the account of
Hesiod but the fact that music has
introduced this discussion in the
question of this doctrine as the education
of youth in connection with foreign
from the same passage of the
Republic and with approval of
the same notion presented by
Socrates, in sufficient evidence
of his indebtedness to Plato.

Music is good for the soul and the
body and it is the best of all things
for the soul and the body and it is the best
of all things for the soul and the body.

And it is the best of all things for the
soul and the body and it is the best
of all things for the soul and the body.

There is quite a similarity to be noted here in context as well as in expression; for Bent is explaining the advantages attendant on life in a monastery due to separations of individuals; and the explanation is the same as that given by Filato to account for the recruiting of people into orders. The resemblance in phraseology is evident and needs no comment.

Now there is still another passage of Bent that calls to mind this same section of the Republic and so may be mentioned here although the similarity is not such that any relationship can be insisted

upon, & yet it is not possible to
at times for which it is of course,
not to expect to see the people who
are always subject to depression &
of the people that the people.

This is in harmony with
the argument for the specialization
of labor. And yet it seems rather
to be in the same way as the
to the same. And, if it is, it
is, so the husbandman must
keep to his husbandry, the
builder to his building etc.

Compare also And 377 E. — in
concerning the people who are
subject to this of course, and the
people who are of course the
of course.

Conclusion

This paper has not pretended or attempted to give the total influence of Plato on St Basil, such a task would be well-nigh impossible. We have observed that Basil was brought up in the schools and traditions of Greece, he was trained under Greek influences and was taught by Greek instructors and without doubt Plato was his model from his earliest days and therefore influenced the whole formation of his style.

Further the secondary influence of Plato can not be disregarded, it has been shown that he was the most popular of the Hellenic

rather with the early church fathers on account of his many statements that would be interpreted as bearing on Christianity and based by his acquaintance with the words of his predecessors was still more imbued with this Platonic atmosphere.

We have however attempted to show the more immediate and the more conscious imitation of Plato with the result that these facts do not inhibit the extent of imitation to be seen in various of the other Fathers who have been mentioned the reason for this is not far to seek.

Justin Martyr in his *Exhortation* and *Dialogue* contains in Platonic quotation, in Platonic references

and, in historic imitation, but consider his dialogue with Pythagoras in the doctrines of the Christian and the Jew, and the historic references are practically nil. So in Basil too the subject with which he is dealing is the determining factor and it is no surprise that his theological discussion on the Trinity seems to borrow little from the Greek philosophy.

In our chapter then on the theology of Basil there is little said of the influence of Plato for while some influences are noted nothing of idealism can be proved.

But in his statements on

the subject of ethics there is more opportunity for Ainslie to borrow from Plato and more of such borrowings have been indicated, though still Ainslie is most practical in his teachings and serious in his aim to reach the people and has therefore nothing to do with theories of ethics.

We have already stated that Ainslie was not a philosopher and so he gives no space to purely philosophical discussions.

Ainslie is general throughout his works here and there a Platonic reminiscence or metaphor pops out especially in the form of a comparison or

metaphor which proves that even in his busy and practical life he did not forget his Plato.

In the corpus of these lectures there are two works and two of the most famous works in which the nature of the subject gives him a good opportunity to use Plato and where indeed we find that Plato is used to the full. The first of these is the *Heraclitus* which has been discussed thoroughly and in which the conclusions are stated on pages 100ff and the second is the essay to the youth on the study of classical literature, *Epistola ad Albinum*, pages 11-12. *Epistola ad Albinum* is a letter to a young man who is studying the classics and is a very good example of the use of Plato in a practical way.

Mazza p. 1187-1191. In these
 short work are found two
 of the three direct quotations
 from Plato given by Mazza,
 and on almost every page
 there is some more or less
 obvious reminiscence. These
 have been presented and
 discussed in their proper
 sections throughout this paper
 and we need only mention
 here that the collection of so
 many into such a small
 compass is proof of the
 observation just made that
 when the nature of the subject
 permitted, Basic drew liberally
 from his distinguished source.
 Finally then the influence

of Plato on it seems to exhibit
in some cases, imitation and
rarely quotation apparently
through most of his works, and
while in some there is little
sign of it in at least two it
is most marked and noticeable.

Life

Theodore Leslie Shear was born in New London, New Hampshire Aug. 19 1882. He received his preparatory education at the Holsey Collegiate School, New York City and in the Fall of 1896 entered New York University where he graduated with the class of 1900. The years 1900-1901 he devoted to graduate study in New York University under the supervision of Professor Byler and at the same time followed a course at Columbia University under Professor Dodge. In 1901 he entered Johns Hopkins University where he has since

studied during which under
Professor Biddlestone, Mansfield,
O. F. Smith, and several Professors
Miller and Wilson, to all of
whom he desires to express his
deep felt gratitude and especially
to Professor Biddlestone for the
preparation of his teaching





